

Light of Truth

VOL. XXIV. FEB Y 11, 1899. NO. 6.



HELEN TEMPLE BRIGHAM.

An Exponent of the
Philosophy of Life.

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REMARKABLE AND VALUABLE ADDRESS

Given by J. W. Seaver, Purporting to be "Inspired by the Man, Our Elder Brother Jesus of Nazareth," at the Quarterly Meeting of the Western New York Association of Spiritualists at Lockport, N. Y., Sunday, February 3, 1878, at 11 o'clock a. m.

BY GILES B. STEBBINS

A brief explanation will help to a better understanding of this address. J. W. Seaver, of Byron, Genesee county, New York, who passed away with a spotless name, was well known as an honorable merchant, a man of integrity, intelligence and good sense, upright, unpretending, and much esteemed and beloved by a wide circle of friends. He had been a Spiritualist for some twenty-five years or more; spoke often and well and done much for the truth he held sacred. This message he had kept for publication for years, with a creditable modesty which shows that he was free from any vain pride in being the medium for utterances from an exalted source, and only gave it to the people from a deep sense of duty, and at the urgent wish of several intelligent friends. He sent it to me at Detroit to be published, if approved, if not to be sent back. I was impressed by the intrinsic merit of the message, felt that its thought should be widely known, that it was equal worth with the teachings attributed to Jesus in the New Testament, and would be of especial interest in our day.

The return of Jesus in this way is as natural as the return of any other person. Of this each one must judge for themselves. The views and experiences of Mr. Seaver will be apparent from extracts from his letter to me. He wrote that he was "at first very loth to believe anything came from such an exalted source" to him, but mediums told him it was so, and he said, "I also judged by my own unequalled sensations, for this was not the first or the only visit from him." These visits being not as a visible person, but to his interior sense, while in his room at home alone, a place set apart for spiritual communion. Mr. Seaver continues: "He came to me unexpectedly, a few evenings before the convention, and asked the privilege of delivering through me such a discourse, gave a brief outline and obtained my consent that it be given in his name. I went to the convention bearing a heavy cross. I there told George W. Taylor (a well-known Spiritualist of Lawton Station, Erie county, New York,) about it in advance. He reflected on it, tried to get light, felt it was right, encouraged me, and secured fit conditions for its delivery at the hall. I was never more powerfully controlled than during its delivery. When I finished, Mr. Taylor took the stand, endorsed the discourse, and said he would support its purported origin, and the large audience accepted it without dissent, so far as I know. The report I send you, made at the time, is nearly correct, but not quite as full as I could wish. It must be given as from Jesus, and with my name as the medium, for this is the truth as I see it, and I feel that humanity ought to know what it contains. If you think best, have it published in the Religio-Philosophical Journal, and also in a tract.... After my return home, I received many thanks from the inspiring author for my co-operation in presenting the address, and

have often been urged to publish it.... My confidence in its origin and truth is such that I am willing to lay my all on the altar, and therefore hope to have it meet with kind reception, and do the good it is capable of if it can be welcomed in the fraternal spirit in which it was given.... J. M. Peebles has seen it, and advises its publication in the Journal.

These extracts show the convictions of a sincere and intelligent man, of long spiritual experience. The leading daily newspapers of Lockport, in its report of the convention at the time, said: "Mr. Seaver addressed the meeting under a deep influence, purporting to be the control of Jesus of Nazareth.... All who know him know his honesty.... It was heard with most profound interest," and the Lockport daily paper's report used in the Religio-Philosophical Journal.

With this statement the address is commended to the thoughtful reader.

THE ADDRESS.

Mr. J. W. Seaver came forward deeply entranced, and with much earnestness, addressed the convention under an inspiration which may well be termed a "New Departure," substantially as follows:

Purporting to speak as the medium for the spirit of the Nazarene, he kindly and affectionately greeted the disciples of this New Dispensation, then assembled in an upper chamber, for the investigation of the realities pertaining to the present and future life. He had met with a company similarly assembled in an upper chamber, some eighteen centuries ago, and he would cheer these on, as he did those, in their laudable purpose. This is denominated a New Dispensation, but it rests upon the same divine laws, and is kindred to similar ones all through the ages, running back to the earliest records of history. From the appearance of the angel in the burning bush, the constant guardianship and guidance of angels have occurred, the accounts of which make lustrous almost every page of the Old Testament scriptures, and more conspicuously so, the record of events occurring during the time of Jesus and His apostles. But in later centuries those evidences of interior life became so obscured that during the thousand years of the earth's darkness and bondage, few rays were allowed to pierce the gloom of spiritual night. The angelic ministrations of the Mosaic period were seized upon by designing and selfish men, and organized into systems of government and worship, sacrificial offerings, and senseless rites and ceremonies; but the vital inspiration, the guidance of angels and communion with spirits, was forbidden by King Saul and others. No one, under pain of death, was permitted to enjoy its privilege; yet Saul, in his extremity, could himself resort to the holy fountain which he had sought to close to others—calling for counsel from the arisen Samuel through the mediumship of the woman of Endor. But the Old Dispensation was superseeded by the new and higher one of Jesus

and his apostles. His was inaugurated and ushered in by angelic ministrations, and was constantly guided and supported by them. Those influences were conspicuously apparent all through its early history; but it in turn was seized upon by selfish men, those who coveted power in church and state; and its pure teachings were perverted and turned aside into channels entirely different from those originally intended. Thus theological systems and despotisms were organized and ruled the centuries, and mankind were caused to mourn and suffer by their cruel sway. Prominent among those who devoted their highest powers, their unselfish sympathy, their adaptation to receive and convey the inspirations of the angel-world, was Jesus of Nazareth, who, by his zeal as a teacher and enunciator of the new combinations of truth, and by his fearless utterances of them, became odious to the Jewish priesthood and their adherents. He was esteemed antagonistic and dangerous to their theology and to their rites and ceremonies, and was seized and put to death on the cross, a martyr for his fearless utterances of the inspired truths conveyed to him by the angel-world. With regard to the character and mission of the man Jesus the Christian world has entertained during all these eighteen centuries, opinions diametrically opposed to truth and to the nature of things. As he was an individual man, and so continued after being crucified, and still so continues, it is but just and right in his own interest, as well as in the interest of untold millions in both spheres, that his real character and position should be truly set forth and understood by all concerned. Therefore I meet with you this hour, by consent reluctantly given of this friend of truth, and inspire him to declare to you, and to the world, the real facts in the case, announcing myself as Jesus the crucified, who thus addresses you.

This announcement should furnish no occasion for doubt or surprise on your part. You recognize the important reality of communion between the arisen and those yet in the physical form. You hold that men and women in the earth-sphere are often inspired to speak by men and women (called spirits) in the higher spheres, and as you allow to me the attributes of humanity, you can not reasonably deny that I may exercise this privilege as readily as others. The Christian world readily accepts the record of angelic ministrations all through the ages. Angels are progressed spirits. They allow that Samuel appeared through the woman of Endor to Saul, that Moses and Elias appeared to and talked with Jesus, Peter, James and John on the Mount of Transfiguration, after they had been in the spirit-life some fifteen centuries, and doubtless you would be ready, from your standpoint in this convention, to admit the return of Pythagoras, Socrates or Swedenborg, residents of the spirit-world, some of them many centuries longer than myself, why then doubt my return, and ability or desire to communicate? I assure you that I but exercise my natural powers in thus returning and inspiring this message, and that I have inducements far superior to theirs to cause me to do so.

Yes, I hail with joy this propitious hour, and will endeavor to turn it to good account; I would that every sentence of this message could be recorded and published to the world. I wish it distinctly understood that in no respect were the natural laws in relation to my origin deviated from. I had a human father as had each of you, and my mother had all the sacred experiences of other human mothers. I passed through the regular and natural process of gestation, infancy,

childhood, youth and manhood, respect differing from nature's laws. It is important, however, to explain that my mother was possessed of fine mediumistic susceptibilities, was conscious of the presence and inspiring influence of angelic visitants, and during the period immediately previous to my birth was much of the time under the influence, and in rapport with, visitants from the higher life. Thus my own nature was moulded in conformity to her susceptibilities and habits in those respects, and my whole being was, at birth, completely and entirely permeated by that overshadowing influence of being in constant rapport with the angel-world. Therefore what appeared to be my normal utterance, was often likely to be an inspiration from on high. The recorded history states that at 12 years of age I had an interview with the learned doctors. With this exception, little or no mention is made of my mode of life, or acts, or teachings, until I was about 30; whereas, the truth is that mine was an active life as well before that period as subsequent to it.

From a very early day, so great was the demand upon my time in healing the sick, and in teaching the inspired truth of the then New Dispensation, that I was in a really normal condition of my mind but a small part of the time. Thus the utterances apparently originating with me, and uttered by me, were really the inspiration of guardian angels; and being imbued in many instances with more than the human wisdom of those times, they were considered to be in accordance with the wisdom of God; and in later days were said to be utterances of a God; and finally I was represented to be God on earth—or as some of the theologies have it, was the very God. In later days this transposition of a man into a God became a fundamental dogma, to deny which, would subject the doubter to the most cruel tortures and deaths.

The truths I was inspired to utter in conjunction with the many marvelous cures of various diseases, attracted a large number of believers, who accepted the advanced teachings and manifestations of that new Spiritual Dispensation, and were willing to adhere to it, even in prisons and unto death. It was made apparent to me that I should soon be put to death; and I told my disciples that if I went away I would come back again. This promise was kept in many instances, but notably when Saul was journeying into Damascus, armed with authority from the chief priests to arrest and imprison any who believed as I had taught them. Suddenly a power unseen came upon him, and he was prostrated in the highway, made blind, and so continued for days, until I sent one to restore him to sight, and instruct him in relation to his future mission, thus securing the services of the most efficient Apostle to the Gentiles.

The professed belief concerning me is, that after my crucifixion, my individual life or identity was absorbed by the God-head; that I was incorporated with, and became the second person in the Holy Trinity; but I can assure you there is not the slightest semblance of truth in this pretended belief or dogma. I do assure you I was only a man; that I was put to death as a man; that my individual spirit was resurrected as any other man's, and that I have continued to maintain my individuality until the present time, and today appear before you for a most important purpose.

It may be considered an act of selfishness on my part to thus visit earth and manifest my presence in this manner. I allow it to be so, in part, but

Altogether, as I will now proceed
how.

the Christian world, having incor-
ated my personality into the Trin-
and transformed me into a God,
nged a new and incomprehensible
ificance to the death of one who
a martyr for his opinions, by es-
shing a system of atonement,
eby all mankind might secure sal-
on from pretended original or
nitted sin; teaching that he died
God, and became a scape-goat
eby through his blood, the whole
l, though their sins were as scar-
night be cleansed and made white
ool; that all the crimes of the
eighteen hundred years, and of
centuries in the future, may
aped upon, borne, neutralized and
d for by the sufferings, blood
eath of this one innocent individ-
hus thwarting the imperative de-
s of justice, and forever abolish-
ie exercise of the laws of cause
fect. It is to meet this unfounded
ernicious perversion of truth, so
iance with all laws of reason and
that I come to you today. I feel
have a right to be heard in this
ction. I know it deeply concerns
an individual. I have been
l by it to suffer (so far as the
knows) in silence for many cen-
waiting for the time to come
I might speak, and the world be
to hear my appeal. That hour
w arrived and I gladly improve
an individual man, susceptible,
ave before informed you, to the
nd holy influence of the heaven-
ld, my nature was very sensi-
eently alive to the sufferings of

Therefore, as your records in-
ou, my earth-life was one of un-
devotion to the good of others.
hesion to truth, and the dis-
of duties prompted by sympa-
others, caused my persecution
ly crucifixion; but those prom-
ualities of my spiritual nature
the same after, as before.
ect; only they were enlarged
tensities in their expression.
re during all those centuries
y martyrdom I have been tel-
earth by this false estimate of
racter and powers. I have wit-
the groundless consecration of
es, have been obliged to listen
Babel of prayers for salvation,
eheld the struggles for mastery
se holding conflicting opinions
ning the pretended attributes
dely sought to fasten upon me,
ctors celebrating their triumph
stake and the faggot. I have
ognizant of the horrors of the
ition, and of the various modes
osing of heretics. All these in-
ions and frenzied appeals for
on, and horrid cruelties ascend-
fore me in their vast aggrega-
ave appealed constantly to my
thetic nature, retarding my
ss in spirit life, and so must con-
do until this baseless figment
dark ages is entirely over-
n, and mankind are taught that
for himself must work out his
salvation in accordance with the
ing laws of universal progress.
this shall be the case, and not
en, may I expect to be released
the persistent tether that holds
such relations of sympathy to
inhabitants. O, what anguish
uffering do I behold manifested
hose who come to the spirit
es having trusted to the blood
erits of another for salvation
the effects of a lifetime of crime!
at disappointment, what crimina-
and recrimination, to find them-
loaded down with such a fearful
ague of delinquencies and ex-
of every hue! The concentrated
ies of the heavens have, for cen-
been engaged in promoting dis-
ration in the mother church, in-

ducing Luther to protest, and still
ers to demand greater, and yet great-
concessions, rendering less and less
rigorous the exactions of churches,
and also liberalizing the governments
of the nations, so that freedom of
thought and utterance may be exer-
cised, unrestrained, by all.

Now this auspicious period has ar-
rived. Now the heavens and the earth
have joined hands, and communion be-
tween the two spheres is permanently
established, and may never be severed.
Allow me to exhort you, each and all,
to be true to the light vouchsafed to
you, and to fearlessly publish the
reality of this important interview. I
thank you for your attention and in-
terest in this utterance, which has
been expressed as well as conditions
permit, yet not with a one-hundredth
part of the glowing reality which
shines with such inexpressible beauty
and glory behind it, and which
prompts its presentation. In future
more full and perfect expression may
be found. I thank this brother, who
has yielded his objections, and borne
the cross to such an extent as to co-
operate with me in giving expression
to these imperfect utterances.

THE NEW BUGABOO, APPENDI- CITIS.

(By R. C. Mitchell, Editor Duluth
Tribunal.)

As is well known the physicians just
now are very much at sea regarding
that new fangled disease, or so-called
disease, the appendicitis. Because it
has been observed that in the case of
some bowel troubles—brought on as
they in 99 cases out of 100 are—by
careless eating and by neglecting to
keep the bowels open—the little pend-
ulous, vermiform appendix, like other
parts or portions of the bowels, be-
comes inflamed, some physicians have
of late years jumped at the conclusion
that that harmless little appendage is
the cause of all the trouble, whereas,
its condition is, in the opinion of some
of the most scientific and most emi-
nent physicians of the day, simply an
effect of the general condition of the
bowels. Hence, they maintain that
there is really no such disease as ap-
pendicitis, and that there would really
be just as much propriety in charging
the whole trouble to the "navel," as to
the appendix, and that it would be just
as appropriate and just as scientific to
call the bowel affliction referred to the
navelicitis as the appendicitis.

The only reason why the medical
"Jack-the-Rippers" have of late years
pitched onto the little vermiform ap-
pendix is that they, with all of their
alleged science and knowledge of anat-
omy, have not been able to find out
what object omniscient nature had in
placing that little appendage where it
is found. They understand so much
better than Dame Nature did as to how
these bodies of ours should be con-
structed—these bodies which the
psalmist says are "fearfully and won-
derfully made"—that they ask us to
believe that nature, while in a general
way very scientific and level-headed,
yet made one rather serious mistake
in constructing the human form and
that her material and the structure
that she was creating did not "come
out even," and that after finishing up
the job and pronouncing it finished
and complete and a fine piece of work-
manship she had a little bit of mat-
terial left over that she did not have
any use for, and that, rather than
throw it away and waste it, she rolled
it up like a slender link of sausage,
about the size and half the length of
a lead pencil, and suspended. Inter-
nally on the right side of the bowels!
This is modern "medical science" as
interpreted by the Jack-the-Rippers,

who like surgical operations in which
they can roll up a huge bill, just in
time to the depths of the pa-
tient's pocket.

By the way, we hear that at least
one of the Duluth Jack-the-Rippers
now gives his appendicitis patients a
new illustration of the old saying
amongst the boys, when "flipping cop-
pers," of "heads, I win—tails, you
lose," as it is said that before he rips
a fellow open to cut out his appendix,
he makes a fair and square bargain
with his terrified victim to the effect
that if the patient "pulls through" and
recovers from the effects of the opera-
tion, he, the physician, is to be paid
\$500, but that if the poor fellow dies
from the effects of it, then he, the
Jack-the-Ripper, is only to be paid
\$250, but in either case, the patient is
the loser, in one case losing \$500, and
in the other losing his life and \$250;
but in either case the Jack-the-Rippers
come out ahead, and even a \$250 fee
in such times as these is not to be
sneezed at. Whether this is the regu-
lar schedule price of the Jack-the-
Rippers in Duluth generally, we do not
undertake to say, but if so, it does
not require a very wide stretch of the
imagination to show why some phys-
icians are so partial to this new-fangled
treatment of this new-fangled, alleged
disease.

But to show that the above are not
simply the views of a "layman," be-
low is an extract from a recent article
in the Medical Record, from the pen
of Dr. J. T. Hatton, a regular and a
quite eminent physician of Chicago.
Amongst other things he says:

"This paper is a protest against the
current surgical theory and practice
that all cases of appendicitis must be
split open. This protest is based on
twenty-seven years' experience as
physician and surgeon, including serv-
ice in three hospitals, one Western
fort, five years in mining surgery, five
years in railroad surgery, twelve years
in general practice on the central
western plateau of Minnesota, and four
years in this great city.

"My experience is that appendicitis
is promptly amenable to proper medi-
cal treatment. I can recall one hun-
dred cases treated with symptoms of
this malady—or of typhilitis or peri-
typhilitis, as it was formerly called—
but I have never yet met a case of it
in which I felt it was my duty to cut,
or which terminated fatally. Influ-
enced by the prevailing craze to cut,
time and again in coming to new cases
of this kind I have thought: 'Now,
sir, your time has come; in this case
you must cut.' But, presto! simple
medical treatment again availed.
Later on I shall cite other unimpeach-
able practitioners who share my views
that medical treatment avails in this
malady, one showing forty-nine out of
fifty-one cases successfully treated—
being more than nine-six per cent.

"My treatment for appendicitis is
free calomel and soda purgation, sup-
plemented by hot applications. Faecal
impaction of the colon is present in
some instances; here the bowels must
first be unloaded by suitable enemas.
This unloading the bowel is in some
instances a slow and difficult task.

If symptoms continue after the ene-
mata have done their work, then the
calomel and soda purgation follows.
In all cases light, hot applications, as
of cloths dipped in boiling water and
slightly cooled, are important adjuncts
to the treatment. But the main factor
in treatment in the vast majority of
cases is the calomel and soda purga-
tion and here is the mode of adminis-
tration:

According to the age of the patient,
a few powders, each containing from
two and one-half to ten grains each of
calomel and bicarbonate of sodium, are

ordered. One powder is given every
hour until the few powders are taken.
That is all there is to the calomel and
soda treatment, except that when its
action is too slow a saline purge is
given. Free purgation follows, and all
symptoms cease. Is anything simpler?
Could anything be cheaper? Certainly
nothing could be more effective. The
least price charged by druggists for
filling a prescription is twenty-five
cents, and this sum is the exact charge
for these powders, so that the caption
of this paper is literally correct.

"Calomel, like many a good man,
has suffered much for the sins of oth-
ers. Through no fault of its own, but
simply because some of our predeces-
sors abused it, it has fallen under a
chronic ban. But far from needing
apology, its record, rightly used, is all
eulogy. It is a, or rather the, protean
remedy. It fills the greatest number
of indications of any remedy in the
entire materia medica. The man who
still sits in the seat of the scornful as
to the virtues of this agent but shows
his own profound ignorance. I would
almost say of calomel what Beecher
said of 'cheek'—that a thorough
knowledge of its virtues is to the prac-
titioner equal to cash capital of \$50,-
000."

For some time past, scarcely a week
has gone by in which some medical
Jack-the-Ripper has not sacrificed
one or more human lives, under the
pretense of curing them of that alleged
disease, appendicitis; and the last
week has been no exception to the
general rule. The last case was id-
eally sad one, that of a young
from another state who had this
hither to wait upon and care for a sick
friend. After a period of watchful
care and much anxiety, she was taken
down sick herself. The physician who
was called to treat her told her she
had the appendicitis, and that she
must be operated upon, and his wife
was law. The operation was per-
formed and the usual shock to the sys-
tem occurred, rendering her an easy
victim for any other disease that was
lurking around. The result was that
while in the weakened and debilitated
condition she was attacked with ty-
phoid fever and between the two she
died, but that she would be living to-
day but for the surgical operation per-
formed upon her, there is every prob-
ability.

P. S.—Since the above was written
we learn that Frank Wilbur, a popu-
lar and also a strong and healthy
young man who was quite well known
in business circles, was recently per-
suaded by one of the physicians to
have his appendix cut out, and as a
result of the operation he died. In
all seriousness, how much longer is
this idiosyncrasy to be tolerated?

REDUCTION BY DEDUCTION.

To the Editor: Being interested by
the argument going on in your paper
on the subject of the God idea, I feel
impressed to send you the following.
Most people will assert, I think, to the
premises:

That God, the all, is spirit, and that
the material world is the effect of the
underlying cause, spirit; therefore the
material world is God.

Let us further simplify matters by
leaving out God, which is only an
euphonism for that we are in search
of, and we have:

The all is spirit; the material world
and the spiritual spheres are spirit in
different states of expression, the phe-
nomenon and the neumenon.

I think we can further substitute
Mind for Spirit and there remains:

Mind, the all there is; the bed-rock
of truth, swept clear of all befogging
deposits.

A. K. VENNING.

VOICE OF THE PEOPLE

NO REFLECTIONS ON MRS. NICHOLS WERE INTENDED.

To the Editor: An article published in the issue of the Light of Truth of the 21st ult. headed "Persecution of Mediums in Toronto" states that the police of Toronto have run in a lot of "fortune tellers" and mediums, among them W. R. Colby and Virginia Barrett, and at the close of this article mention is made that Toronto is not ready for Spiritualism and mediums should be careful how they allow themselves to be mixed up with advertising sharks and fakirs like the lot these two (referring to Mr. Colby and Mrs. Barrett) are tide up with in Toronto. Now I know this article does not intend to cast any reflection on any friends of Spiritualism in this city, but owing to the fact that some other friends of Spiritualism, among them Mrs. Nichols, have also been charged by the police as fortune tellers and mediums, and as they have also been, together with Mr. Colby and Mrs. Barrett, advertising to a certain extent, a person reading the article would naturally infer that all of these except Mr. Colby and Mrs. Barrett were sharks and fakirs. Mrs. Nichols, on whose behalf I am writing, is a very good friend of Spiritualism in this city, being a trustee of the Spiritualist Society here, and one of its active supporters; I therefore think that any imputation such as that referred to should not be upon her. Certainly not in the Light of Truth, whose object is to disseminate the truth. As a great many friends of Spiritualism in Toronto are in the habit of perusing your valuable paper the article in your paper may work considerable injury to Mrs. Nichols so far as her friends in Toronto are concerned, and so far as the proceedings in the police court are concerned. I feel assured that you did not intend to state anything derogatory to the character of true friends of Spiritualism in Toronto, and Mrs. Nichols is one of them. I therefore trust that in the next issue of your paper you will make some mention of the matter so as to impress your readers that Mrs. Nichols is not included in the category of advertising sharks and fakirs referred to.

J. B. NICHOLS.

[We print Mr. Nichols' letter because we are glad to know who Mrs. Nichols is and that she is a friend of Spiritualism. Mr. Nichols errs, however, in stating that the Light of Truth is read by a great many people in Toronto. We have just thirteen subscribers there and Mr. and Mrs. Nichols are not among them. Had they been, like enough her name would have been noted with the two mediums named.—Ed.]

THINKS HE WILL BE DRIVEN FROM HIS HOME.

Editor Light of Truth: I beg to state that I showed some spiritual papers to the Maberlyites, with the result that I think I will have to leave the place. It was as if I had kicked a hornet's nest. Their hatred of me since is terrible. I take the Banner of Light and belong to the V. S. U. of Boston, and to vex me they took to stealing my registered money letters to those addresses because these people helped me to develop a little. I now have to go to Perth, 20 miles away, to post a letter to the office of the spiritual papers. Other mail matter is all right. I would like you to help me and tell me in your next paper if you think I will

develop all right and get out of the power of the mob. I asked the same question last fall and they stole the paper in which you answered me. That was the only missing paper in two years. I send you a dollar in this letter.

WM. LINTON.

Maberly Point, Canada.

A PROPHECY BY J. M. G.

When George Dewey led the Asiatic squadron into Manila harbor on his world renowned picnic last May day, he "crossed the Rubicon" of expansion for the United States, and if the Monroe doctrine long survives the passage, it will be because the arms of the Anglo-Saxon race become a unit of power.

Mr. Editor: I have come to believe that Modern Spiritualism is a John the Baptist crying in the wilderness of scientific materialism, and is not received in good society because clad in the traditional goat skin of prophecy. Modern Spiritualism, the accredited forerunner of a New Dispensation, it is a prophecy only, not a solvent. It is not a way, it only points to a way. Thanks to the angel world for the way that it points out. This is more than Christianity ever did for me. Christianity teaches us to cry for bread before we are hungry. We know not what we ask.

Spiritualism will teach us to cry for hunger, and as it means a spiritual hunger, it follows that bread will come of its own accord.

It believes in prayer, in prayer and inspiration for things spiritual. In such case every prayer is answered. But how?

I pray for purity, but do I know what purity is? Am I not praying for an abstraction—a generalization? Let me pray rather for the desire, for the hunger of purity, to be led through all ways that are necessary, that purity as a possession shall come. Ah, me thinks, that prayer only angels can utter! We have not the strength. Pure souls are born out of giant despair—that we may come out of the trial reconstituted in purity—thereafter armed at every point. Who dares ask? I want to publicly thank Modern Spiritualism for leading me out of the slough of despond into which Modern Christianity had plunged me.

I am so rejoiced that I ever made the acquaintance of Mrs. Henry Newton, for through her instrumentality I was led to investigate the truths of Spiritualism, and today I stand forth in the blessed sunlight of liberty—a free man, free from all my old doubts and fears. From now on my cry shall be: "Oh, for a greater hungering after this soul-satisfying portion!"

B. C. LAMPLUGH.

New York, Jan., 1899.

To the Editor: I feel impelled to give my humble opinion in regard to an article written by Rose Evangeline Angel in this week's issue. I felt sorrowful when reading it as I know it will be detrimental to those who are searching for truth. Absolute proof of the existence of Jesus can be found in Professor Joseph R. Buchanan's two volumes of "Primitive Christianity," and also by Psychometry, which he discovered in 1842, and is now admitted nearly by everybody, and is demonstrated by psychometers, and through which the ancients can be communicated with. It can be no longer a question of doubt to the minds of those who have read his works. It would be advisable for such people as R. E. A. to read them to be convinced. To invite a discussion on such a question I fear will do more harm than good.

M. A. CHURCH.

London, Ont., Jan. 28, '99.

AN ANSWER TO QUESTIONS RAISED BY ROSE EVANGELINE ANGEL.

To the Editor: In your issue of Jan. 28th I notice your correspondent, Rose E. Angel, wishes to discuss some questions which are of considerable importance. With the help of my unseen guides I would like to offer some light on the questions raised.

First—"As to the evidence of the existence of Jesus as any more than a character of local importance." I would answer this by saying, no man ever lived whose work amounted to anything as a reformer, a teacher, an advocate of human rights or human liberties, who did not at some time or other become something more "than a character of local importance."

Take, for instance, any great mind of the present or past ages. Take Luther, Voltaire, Paine, Abraham Lincoln, Wendell Phillips, Horace Greeley, Harriet Beecher Stowe, Frances Willard, the Fox sisters, Andrew Jackson Davis and thousands of others. Did not all of these amount to something more than "a character of local importance?" But some time or other they were all un- known to the outside world. Some time in the earlier part of their lives they were all of them only known to a few in their respective localities. Something had to happen to bring them into notice. But look at the vast difference in the age in which these notable persons lived, and the time of the Man of Nazareth.

The Man of Nazareth was a reformer in all that the word implies. A man who stood up for what he believed, without regard to personal comfort or consequences. He was bitterly opposed by both the theologians and civil authorities. He was regarded as a traitor, an anarchist and breeder of sedition. The Roman powers in office resolved to crush out his work and influence, they executed him, scattered his few faithful followers, and then to utterly destroy his movement (as they hoped to do), they burned the libraries, which undoubtedly contained true accounts in manuscript form of his work and teachings. Many modern writers, like your correspondent, fail to take into consideration that the execution of Jesus was followed by a determined effort to destroy as far as possible every vestige of authentic history in relation to his life and work. So they claim that "contemporaneous history" does not show that any such person ever lived. How can it when it was purposely destroyed except a few fragmentary manuscripts?

"Contemporaneous history" written by an opposition element is not a very reliable source of information at any time.

Modern Spiritualism would cut a very sorry figure if we had to depend on orthodox historians, but thanks to this progressive age of the printing press and other mechanical inventions we can preserve our own histories. Not so with the early Christians, they were persecuted, scattered to the four points of the compass, their own manuscripts destroyed and fictitious ones substituted. But "truth crushed to earth shall rise again." The truth is known in the higher world and will be given to mortals as fast as they can receive it through reliable and capable mediums. There is no other way left to straighten out the kinks in ancient history, but by modern inspiration and modern revelation.

It seems to me that the state of the world, religiously and politically, needed a man at that time to preach a religion of brotherhood and sisterhood, and it was quite in the order of human progression for spiritual powers in the higher world to develop a mind suited to the work, but like

many others who were so far in advance of their contemporaries, he was not received by the powers in office, but cruelly despised, persecuted and his teachings corrupted after his death. Precisely the same thing would happen today if all mediums could be expelled from the United States, all their literature destroyed and further writing on that line forbidden.

Thomas Paine was undoubtedly one of the greatest friends of human progress that ever lived on American soil, but if his works could have been destroyed after his death, and we had to depend on church histories for our knowledge of him, what would we know of his teachings? "Contemporaneous history" in his case would be for the most part very unreliable.

I think it would be very difficult to prove that "the lost Atlantis" ever existed by "contemporaneous history," still thousands of people firmly believe it did. Suppose a part of the Christian religion was taken from astrological facts, that does not prove the non-existence of a great teacher like Jesus. If he was a truthseeker, an investigator of natural laws, as mediums are today, most of them, he probably believed to some extent in astrology. But we can not be sure just what his teachings were, seeing that his early followers were compelled to hide in caves and meet surreptitiously. We have enough proof, however, in the New Testament, of a teacher who used the realm of nature as his textbook, who believed in spiritual powers and practiced healing, clairvoyancy, mind-reading, prophecy, etc., throughout his career. A teacher who taught the Fatherhood of the Infinite and the brotherhood and sisterhood of humanity. Any other teachings in the New Testament which conflict with these we can safely regard as interpolations. I see no difficulty whatever in coming to the conclusion that Jesus once existed in human form, that he was a very spiritual and highly developed subject medium.

The Last Question.—"Why communications from the unseen vary according to the medium."

This is a question which is a stumbling block to all new investigators and tends to discourage many people with the phenomena and philosophy of Spiritualism. But it is, after all, a question easily answered. Take the question of reincarnation. Millions have passed into spirit life with a belief in reincarnation firmly imbedded in their spiritual nature. They are looking vaguely into the future for something to happen to bring them back into earth-life. The something does not happen, but they live in expectation, they find a medium seeking to know if reincarnation is true, they affirm that it is because they believe it. The medium attracts a class of spirits who believe in reincarnation, because the medium is anxious about that idea. The medium who utterly repudiates the idea has no attraction for those who believe in it, so attracts those who deny it. But how can a spirit tell if it is true or not unless that spirit has passed through the experience and remembers all about it? Who ever saw a baby that could remember all about its own birth into earth-life? How then can a person remember a life before that birth? A spirit can not prove to a medium or investigator that they soon will come back into earth-life either, because if it is true they would not be likely to know it before it happened or after either. Take any other question we may ask a spirit, they can only answer according to their own experiences and observations. Suppose, for instance, we take two mortals, one a strong Spiritualist, the other a hard-headed Materialist. We propound a

and then all is "HO"
to us. This great
light has suggestive
power one writing both: Can a spirit live in-
side these relatively of a physical body? The
materialist says, "Why of course they
can. I have seen them materialize, or
I have heard them clairaudiently or
seen them clairvoyantly." The Ma-
terialist says, "Fudge! It takes a spirit
and a body both to make a living en-
tity." Here we have two communica-
tions from mortals entirely opposite
and contradictory, yet both have an-
swered truthfully according to their
own knowledge and experience.

One spirit may affirm: "I have seen
animals in spirit life;" another, "there
are no animals," and both truthfully
give their experience. One may be a
lover of animals and attract them,
the other may not like them but like
flowers or something else, and drift
into a sphere devoid of animals and
find other things more to its taste. It
seems to me that the law of attraction
will explain most of these seeming
contradictions if we will study that
law and apply it.

One other illustration and we will
close. Two men go to New York city
or any other city. One is fond of gam-
bling, drinking, fast living, horse-
racing, theatricals, dime museums and
ever thing of that character. The
other man is studious, inclined to
piety, goes regularly to reading rooms,
attends religious meetings and keeps
away from everything the other likes.
The experiences of the two men, if
asked to describe city life, would be
entirely different, they would be as
much at variance with each other as
any messages could be from the spirit
world, and yet both be true to life, as
each one saw it. We live in a world
of infinite variety. The spirit world
is just as varied.

WILLIAM E. BONNEY.

Blair, Neb.

SKETCH OF REV. MYRON W. REED.

Myron Winslow Reed was born in
the little town of Brookfield, Vt., July
24, 1836. His father was a minister.
Myron was educated, as he used to
say, in the district school, in the St.
Lawrence academy at Potsdam, N. Y.,
and in the army. On the breaking
out of the war he enlisted in the
Eighteenth Michigan infantry, and
was appointed chaplain of the regi-
ment. Two months later he resigned
that place to accept the captaincy of
one of the companies, having been
elected by the men in the company.
His services were rewarded by the
confidence of his superior officers, and
when mustered out he was serving as
General Thomas' chief of scouts. At
the close of the war Mr. Reed entered
the Chicago School of Theology, grad-
uating from that institution in 1868.
His first pastorate was in a small
town in Michigan, but he soon after-
ward accepted the pulpit of a nonsec-
tarian church in New Orleans, where
he remained nearly four years. Here
he met Miss Louise Lyon, who had
gone south to teach the colored people.
She was a member of Mr. Reed's choir.
They were married in Clifton, Ill., in
1870. In 1873 he became pastor of
Olivet Congregational church of Mil-
waukee, remaining there four years.
This was followed by a long pastorate
at Indianapolis. In 1884 he became
pastor of the First Congregational
church of Denver, the wealthiest
church in the city. Here he preached
for eleven years, winning a national
reputation by the forcefulness of his
utterances.

After his resignation from this pul-
pit, the Broadway Temple association
was organized for him, and from the
day of his first sermon until he was
taken with his fatal illness the capac-
ity of the Broadway theater, the larg-
est in the city, was taxed by his con-

gregations nearly every Sunday morn-
ing. Mr. Reed's hearers embraced
many creeds and all walks of life.

Mr. Reed was prominent in the poli-
tics of Colorado. In 1886 he was nomi-
nated for congress by the Democrats,
and though the normal Republican
majority was from 6,000 to 10,000, he
was defeated by only 800. In 1892 Mr.
Reed espoused the cause of the Peo-
ple's party, but declined a nomination
for congress. Lafe Pence, to whom
the nomination was then given, was
elected by a large majority.

Mr. Reed leaves a widow, two sons
and a daughter. The older son, Paul
L., is a civil engineer residing in Ant-
werp, Belgium. The younger, Ralph
W., is an attorney in Denver. The
daughter, Mrs. Leslie O. Carter, resides
there.

PURVEYORS OF FILTH.

There are some newspapers, so-
called, which are not newspapers, in
fact, but merely purveyors of filth.
They do not attempt to give the news.
They select from the reports whatever
is sensational, suggestive and sala-
cious, whatever appeals to criminal or
to coarse and corrupt minds, and am-
plify and color it to gain the attention
of the indecent element which forms
a part of all the larger and of most of
the smaller communities.

Reports of doings which the respect-
able press omits entirely or uses very
guardedly, giving only a paragraph
carefully edited, these filth purveyors
print in full, with all the details which
to healthy minds are loathsome
and revolting, but over which perverted
and prurient minds linger and gloat
with guilty pleasure.

The news of the day, events in the
industrial, social and political world,
which are of importance to serious
minds, receive only incidental or sub-
ordinate consideration in such papers,
the main object of which is not to give
an accurate record of current events,
buttopanderto the grossness and vile-
ness of those who are on the paper's
low plane, to tickle the impure fancy,
to excite the polluted imagination of
those who delight in accounts of
crimes and vices which have their ori-
gin in perversions and distortions of
man's nature.

Such papers are a disgrace to jour-
nalism and their existence is deplored,
not only by the profession, but by all
right-minded men and women. But so
long as there is a demand for them
there will be men who, for the pleas-
ure and profit they derive from it, will
furnish the needed supply and at the
same time increase the demand for
such pernicious reading matter.

Self-respecting people can not be in-
different to that low kind of journal-
ism which constantly panders to pru-
rient tastes and to the minds of those
who revel in reports of all kinds of
indecencies. Such newspapers should
never be allowed to enter a respect-
able home.

B. F. UNDERWOOD.

The Rochester, N. Y., Post Express
gives a long account of a birthday
party in honor of Mrs. Sarah Anthony
Burtis, one of our oldest Spiritualists,
celebrating her 88th birthday. Mrs.
Burtis, attended the earliest meetings
held in Rochester, entertained the Fox
girls in her home and in other ways
became a prominent mover in the
cause. She was one of the attendants
at the first woman's suffrage conven-
tion and has been an active worker
ever since. She attends Cassadaga
camp each year.—The Sunflower.

Indolence is dishonesty; for the in-
dolent man must live on somebody
else's labor or bounty, and thus be-
comes a thief unwittingly.

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THE FREE PRESS IN BOSTON.

Editor Wardner of the Boston Trav-
eller, who was arraigned, tried, con-
victed and sentenced to 30 days in
jail by a judge because he made some
remarks about a case while it was in
the hands of a jury, proposes to fight
the matter out, and has issued the
following declaration:

I have been sentenced to jail for the
period of 30 days for the alleged
breaking of the common law, which
declares, so I am informed, that no
person shall make any comment on a
case which is being tried by a jury
while the trial is in progress.

That may be the law and it may be
a just one. I do not complain of it
at present, but I do protest against

being punished for a violation of a
law before it is proved that I have
broken such a law.

Under the Constitution of the United
States, every citizen is guaranteed a
fair trial by a jury. This has been
denied me. Under the law the court
practically acts as complainant, pros-
ecuting attorney and judge, all in one.

Under the working of such a law
no citizen is safe. Civil liberty is a
farce, and our boasted free institutions
a delusion and a snare.

(Signed) TORREY E. WAHNER.

LAST RESORT.

"Did you get the baby's picture?"
"Yes; but the photographer couldn't
take him; we had to go to a kine-
toscope."—Chicago Record.

Department of Astrology

FEBRUARY.

Conducted For This Publication by
Hazelrigg, the Astrologer.

(All rights reserved.)

The luminaries are conjoined in the second mansion of the celestial chart at this month's neomenia, with Venus rising on the ascendant in harmonious aspect with Jupiter in the midheaven.

There will be a relaxation in money conditions, and the share markets will assume a healthy activity; foreign commerce will be brisk, but comment will be occasioned through waste of public revenue. The astral influences point to mental tranquillity of the masses, will bring much popularity to the chief executive, and will create stirring sessions in legislative bodies. Mars in the seventh involves us in some diplomatic misunderstanding with a foreign power. The position of Saturn is adverse to prisons and hospitals, and some fraud in connection with a penal institution will come to the surface. Criminals will be very active this month, and many depredations will be committed in the line of burglaries and confidence schemes especially. Honors will accrue to the literary and scientific world, shipping interests will improve, the postal service will be benefited, and advantages will be realized by the religionists.

At 90 degrees W. public confidence will be shaken through defalcations and insolvencies. This month does not promise fortunate for health, and peculiar cases of illness will baffle medical treatment. Theaters and places of amusement will be well patronized, educational bodies will be benefited, while lithographing and advertising houses will prosper.

Mars at present retrograding into Cancer will cause seditions and political imbroglios in India and China, and augment the difficulties in our eastern possessions; it also indicates the assassination of some august personage in statecraft, whether in this or some other country. Spain continues in turmoil; a military coup d'etat will be attempted near the middle of the month, which will excite most feverish conditions within the Spanish borders.

At Manila Mars had just culminated at the quarterly ingress, with Jupiter immediately above the horizon, and Uranus in the eastern angle. This indicates an unsettled state of affairs in the Philippines, which are under the dominion of the equinoctial sign Capricorn. The Americans will continue to hold the key to the problem, though the native islanders will prove a source of much anxiety to the governing power.

At Santiago Jupiter in the seventh shows peaceful conditions and freedom from opposition, but his square with Mars will create additional expense in the maintenance of the protectorate.

Tempestuous weather abounds toward the close of the month, with considerable snowfall. Storm periods around the 4th, 5th, 9th, 24th and 27th. Lowered temperatures near the 10th. A severe storm in the middle states and the Bering sea on the 25th-27th.

GENERAL BIRTHDAY CONDITIONS

Feb. 1st—A child born on this day will be sober and industrious, and of a pleasing and a fruitful fancy.

2d—A child born on this day will be hasty-tempered, rash and impulsive, but possessed of many artistic tenden-

cies. It will succeed best in the employ of others.

3d—A child born on this day should enter business for itself, as it has a most fortunate career before it.

4th—A child born on this day will be of a pregnant wit, and possessed of much patience and determination; it will rise in life, but meet with many domestic worries.

5th—A child born on this day will be of delicate constitution, will suffer through false friends, and will have many struggles in the earlier years; more fortunate if born towards the evening.

6th—A child born on this day will possess musical talents, but will be very unfortunate in domestic and love affairs.

7th—A child born on this day will be most popular in his sphere of activity; if male, he will be fortunate in drug or chemical lines. The native of this day will attain to financial preferment in life.

8th—A child born on this day will be impulsive and irascible, though of a quick and shrewd wit; it will succeed best in employ, and if a female will not be fortunate in marriage.

9th—A child born on this day will be fond of mysticism, will possess abilities out of common, and will rise to a station much beyond the sphere of its birth.

10th—A child born on this day will benefit through the aged and from people in power, and will rise to much prominence.

11th—A child born on this day will be of an exceedingly magnetic temperament, fairly fortunate, yet will lack continuity and be prone to bad judgment.

12th—A child born on this day will be very restless, disposed to prodigality, and will be unhappy in married life; nevertheless, it will be possessed of strong mental stamina, and should cultivate purpose and consistency.

13th—A child born on this day will be fond of music, but given overmuch to pleasure, rather careless of its own interests, and will lack determination.

14th—A child born on this day will be rarely blessed in mind, and will attain to much success in public career; it will possess unusual adaptability for medicine or surgery, or for aught which requires dexterity of hand and quickness of wit.

15th—A child born on this day will be of refined and generous impulses, but careless of its own interests.

16th—A child born on this day will be much misunderstood and rather erratic in its career; its early life will be fraught with many vicissitudes.

17th—A child born on this day will be clever in many respects, but unfortunate from a worldly standpoint; will be best adapted to mechanical pursuits, or where deftness of hand is essential.

18th—A child born on this day will be sober and industrious, with much aptitude for learning; if a female, its health will suffer much in the first year of life.

19th—A child born on this day will be restless, of unsettled purpose, and will do best in employ.

20th—A child born on this day is promised a successful career, and will attain to much dignity. It should by all means adopt a profession or a public sphere of activity.

21st—A child born on this day will have unseemly cravings and be unfor-

tunate both in business and domestic life; more fortunate if birth occurs after 7 p. m.

SPECIFIC CONDITIONS.

People born between Jan. 24th and Feb. 24th will possess the following general characteristics:

They are patient, quiet and unobtrusive, faithful to their obligations, and persistent, though undemonstrative in their methods. They speak tersely and to the point, are fine reasoners, and have the faculty of making themselves easily understood. While faithful to those who once enlist their sympathy or win their friendship, they are not impetuous in their likes and dislikes.

They are of an aspirational nature, and in public life would be reformers in a quiet, though positive way. They are modest and retiring in manner, content to let people find out their value for themselves rather than make their good qualities conspicuous. They are well adapted for a career which necessitates close application, coupled with much perspicuity. They are fond of all sorts of amusements and social pleasures, are sensitive to a degree, and dislike sailing under false colors, or anything which savors of deceit. Though of a practical vein, they have an imaginative temperament, and far more romance in their nature than they are generally given credit for.

They think and act for others, are tireless, incessant and uncomplaining in the discharge of their duties, and have a great deal of unselfishness in their moral make-up. They possess very magnetic constitutions, and exert a tranquillizing influence in the sick room, therefore make good healers and nurses. The literary and artistic faculty is quite dominant in them, and they are usually advocates of the liberal arts and sciences, and not unfrequently are given to occult researches and interest in advanced thought. They have strong affections, and can love with exceeding constancy.

22d—A child born on this day will be of good judgment and very original in its tastes and ideas. It will be best adapted to commercial pursuits.

23d—A child born on this day will not be fortunate, particularly if a female, and will be most unhappy in wedlock, regardless of sex.

24th—A child born on this day will be subject to reversals in life and be of erratic temperament, very fond of pleasure, even to its own detriment, and infelicitous in marriages.

25th—A child born on this day will be frail in mind and body, disposed to untruth, and to be its own worst enemy.

26th—A child born on this day will be well equipped mentally, but will have many ups and downs, meet with sudden gains and sudden losses, all unexpected. It should remain in employ, avoid important responsibility, and if a female, be most careful in the selection of a husband.

27th—A child born on this day will possess good business foresight, but of too restless a nature to be content for long in one place; many changes will come to it in life.

28th—A child born on this day will be gifted with rare judgment, and eventually attain to an exalted position in life; if a female, most fortunate in marriage.

GENERAL HINTS.

Certain unusual positions and configurations of the planets are said to indicate those strange and unseemly antics which distinguish the fate of one individual from the lot of the masses. In regard to death, Ptolemy, Book IV of his Tetrabiblos, says: "Mars, if in signs of human form, and posited in quartile or in opposition to the sun or moon, and contrary in con-

dition, will operate death." Thus in the nativities of President Lincoln and the Prince Imperial, who was killed in Zululand, these positions are curiously coincident, and during an evil direction, which culminated in an affliction of the sun in Aries (ruling the head), each received his death wound in that part of the anatomy governed by that sign. Again, Saturn afflicted in the midheaven, the house of honor, presages rise to eminence, with ultimate downfall, as illustrated in each of the Napoleons' nativity. Likewise does Jupiter similarly posited ensure success and honor, vide Queen Victoria and the Duke of Wellington. Some years previous to the battle of Waterloo, an English astrologer, after comparing the horoscopes of these two generals, Napoleon and Wellington, declared that should their destinies ever come in conflict, Wellington would be the victor.

Observe your almanac when the sun will form an aspect with Saturn, as it invariably causes a lowered temperature. The reason for this is that the nature of Saturn—called the "greater malefic" in Astrology—is to crystallize; therefore cold or inertia is the result. On the contrary Mars energizes, therefore his influence produces a higher temperature. Weather predicting requires very broad considerations, necessitating separate calculations, for different localities. Astrology, however, contains the key to atmospheric phenomena, for it has been amply demonstrated that all meteorological lines would assuredly result in traceable to the conditional movements of the planets. The expenditure of a few thousand dollars yearly for experimental observation along astrological lines would assuredly result in a reliable system of weather prognosis. At present our government, at an annual expense of about \$1,000,000, supports a weather bureau which gives employment to over 1,000 men, whose solemn duty it is to indulge in fantastic conjectures on the probabilities 24 hours ahead. And even for that short margin of time, with all of their delicate instruments and scientific paraphernalia, their failures are a percentage of 20 to 100! Not until one enters the domain of causes can he hope to successfully postulate or understand the nature of an effect.

DANGER IN CALCIUM CARBIDE.

Rules Governing Its Sale in New York.
"Liquefied Acetylene Gas Prohibited."

Superintendent Murray of the Bureau of Combustibles has made regulations governing the transportation, storage and sale of calcium carbide, which the firemen declare to be a source of danger in a burning building, because when water reaches it acetylene gas is given off. A number of stores keep it for use in bicycle lamps. Hereafter, in transit or in storage, it must be enclosed in hermetically sealed iron receptacles, marked "Dangerous, if not kept dry." No package may contain more than 100 pounds. It must be stored in isolated buildings that are fireproof and waterproof. No artificial light or heat will be permitted in the building where it is stored. Not more than 20 pounds, in bulk or in cartridges, may be kept in any store or factory, and this must be in a fireproof safe or vault above the street grade, and it must be kept six inches above the floor.

The manufacture, transportation, storage, sale or use of liquefied acetylene is absolutely prohibited within the limits of this city.—N. Y. Sun.

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has suggestions
writing for years
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"HOLD FAST"

THE LIGHT OF TRUTH.

7

SCCELLANEOUS.

A JUST FINANCIAL SYSTEM.

William Canby Ferris.

Spiritualists are more deeply concerned in economic and industrial justice than others; because the financial question is the question which is a burning issue today in our ranks. Every paper which raises the banner of Spiritualism warns against mediums who have prostituted their gifts and have stooped to deception in order to make money. A true medium must be provided for physically, and must be actuated by lofty and unselfish motives while they are working. The moment they allow sordid motives to rule them and become their ruling incentive, that moment they become unable to draw around them exalted guides who are powerful enough to protect them; that moment they open the door to controls that are certain to make them instruments for deception and fraud. If we would preserve our religion from becoming a reproach and a byword we must keep open the sources of inspiration. The instruments who voice the teachings of the higher spheres must be kept free from the defilement of low and sordid motives.

It is indeed a lame and one-sided kind of Spiritualism that puts away from its platform the discussion of such questions as directly affect the material welfare of the people. From the spiritual rostrum we should hear the most advanced thoughts, the highest inspiration relating to the burning questions of the day. The American people are just on the verge of great and lasting changes, and those changes will require true thoughts on the part of the people. The new system which will take the place of the old can only be just as stable as the thought of the people. A financial system is based on Truth.

Why should Spiritualists demand that the speakers from their rostrums should be silent on the industrial questions that underlie the present universal unrest of the masses? To be silent when the welfare of the human race demands that the Truth be proclaimed loudly and without reserve is treason to humanity. We are now passing through a period of Revolution, and the period of Reconstruction will follow the falling to pieces of the present structure of society. When the period of Reconstruction comes, clear thought on the part of the people will be indispensable. They must know what they want and insist upon it.

The brutal form of slavery which existed in the southern states before the late war has been succeeded by a more intangible form of slavery that is more oppressive than chattel slavery. The chattel slavery of the south held 4,000,000 negroes in bondage. The industrial slavery under which the whole nation is now groaning makes slaves of ten times as many whites, and this it does in such an intangible way that many of them deny that they are slaves. The methods used by the moneyed rulers of the United States employ the legal machinery for the collection of debts; in place of the whip, the chain gang and the thumb screw of olden times. The legal owners of our country have discovered a better method of taking for themselves all that the toilers earn than chattel slavery. I say the legal owners of the country, for by the United States census for 1890 we find that one family out of one hundred owns more of the wealth of this nation than all the remaining ninety-nine families. See Chas. B. Spahr's "The Present Distri-

bution of Wealth in the United States." This wealth was estimated in 1898 at \$72,000,000,000.

The method by which this wealth has been accumulated is strictly a legal one; INTEREST upon money is the means employed by the American plutocracy to draw all the surplus wealth of the country to themselves as fast as it is produced. And the legal machinery in operation everywhere for the collection of debts takes the place of the overseer's whip.

Now what is this interest upon money that it should make one family out of every hundred masters of the remaining ninety-nine? It is nominally a price paid for the use of money, and wherever it operates without hindrance it always draws the wealth of a country away from the men who produced it and places it in the hands of the money lenders. But how do these money lenders get such power to exploit the workers? We shall see.

The mere possession of wealth is of comparatively small account if that wealth has no power to secure the services of others. Give the rich men all the wealth which they claim for their own today, but make other men so independent that they need not beg for loans to pay interest and rent, nor beg for employment to enable them to live, and what would be the result? The wealth of the rich man would only be a burden to him; it would rot on his hands, for misused capital or wealth speedily becomes useless. It is not wealth that men desire so much as it is the power over other men which wealth brings with it.

It is the power given to money to accumulate by interest that robs the toiler of the fruit of his labor; and this unjust power has been attached to money by custom or law for centuries. The legal or customary rate of interest upon the dollar fixes the rent which is exacted from every one who uses the property owned by another, and when 7 per cent is customary the renter of any property either in city or country pays an amount of money sufficient to duplicate the property that he uses in ten years or a little over. All this goes to the landlord, and under the operation of our present rates of interest one family out of every one hundred own more than the remaining ninety-nine families, according to the United States census for 1890.

At 2 per centum capital will double itself in about thirty-five years, when the interest is paid semi-annually and reloaned.

At 3 per cent capital will double itself in about twenty-four years.

At 6 per cent in less than twelve years, and at 7 per cent in a little over ten years.

But I have the very best of evidence that money is now loaned in the city of Chicago by small usurers at 15 per cent a month, and the security furnished is undoubted. The money-lender told me that the man who had a capital of \$1,000 could get a good living from the interest of it by lending it in this way.

Fifteen per cent a month paid semi-annually or monthly will amount to about 200 per cent per annum.

Now the men who pay the price for the use of money do not do it for fun, but because their needs are great; they have property but they can not get money loaned upon it from the banks, and they are forced to apply to the small usurers.

Now it is not land monopoly that gives to money this power to double upon itself by the accumulation of interest. Money was just as valuable when the whole western country was unoccupied as it is now. Any man who wanted a home in the wilderness in 1830 had only to take it and it was his; but it was in 1830 that Nicholas

Biddle and Andrew Jackson commenced the historical fight which ended in the overthrow of the United States bank. That fight was over the right of the bank to usurp the functions which the Constitution expressly reserves to the government alone: the right to issue money and regulate the value thereof by making it plentiful or scarce.

Money can not be inflated, in the true sense of the word, so long as every dollar represents property worth a dollar or more. This word inflated is used by the men who are interested in making money scarce in order that people who have contracts to meet may be forced to pay enormous rates of interest.

The only possible way to force people to pay 15 per cent a month interest upon money is to create an unnatural and wholly artificial scarcity for it. Men only pay usurious rates when they are crowded for money to fill their contracts or to pay wages or taxes. Remember it is law that only money—gold, silver or paper—can be legally offered in settlement of any debt; all the products of labor which we call wealth are good to consume or to use to produce more wealth, but they are utterly powerless to satisfy the claim of your creditor. He can order the sheriff to turn you out of doors unless you produce the MONEY. This artificial scarcity of money is the result of laws relating to money. There is no reason why every dollar's worth of property which represents labor should not be convertible instantly into money at the pleasure of the holder. No reason, I say, except the law which reserves to the government the right to coin money and regulate its value. Under the operation of this law one family out of a hundred have come to own more than the remaining ninety-nine, and 15 per cent a month is paid to usurers here in Chicago for the use of funds. This business of making money necessary and then making it scarce by law is the finest and easiest way to get rich, and it is the means by which the wealth produced by the workers has passed into the hands of those who could command money, until we have now a moneyed aristocracy more powerful than that of England, France or Germany, here in free America.

Do you realize what tremendous results follow the raising or lowering of the rate of interest upon the dollar by the action of our congress? The American congress has it in its power to make money so plenty that it could be obtained by anyone who has good security to offer for it at ONE per cent per annum. And what would be the result of such action? Nothing but good would result to those who are producers of wealth, and those who are living on usury would be obliged to become producers.

WILLIAM CANBY FERRIS.

IF FRANCIS SCHLATTER RETURNS.

Editor Light of Truth: Since writing my "Schlatter and Ingersoll" letter, which appeared in your issue of Dec. 31st, I have heard from "Schlatter's Hostess," from a man whom he had healed and from a subscriber who wants to know further particulars. The "Hostess" informs me that she expects Schlatter to reappear next June, and as this lady was the last person who saw him in 1896, it is reasonable to suppose she knows of his return better than any other living person. Schlatter promised to return to her ranch. There was a report that Schlatter had died, but if the leading Denver papers are truthful, they some time ago published a telegram from the "Hostess" stating that he was

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"alive and well." It is understood that Schlatter is preparing for a much more formidable work than the one he accomplished when here before. He then came merely as a man showing forth divine power in healing; he is to now come as "the lion of the tribe of Judah," or as an iconoclast and a reformer. As all the world seems to be expecting something, or somebody, perhaps he is the man to be.

For me the saddest thing about Schlatter's former work was the fact that among thousands whom he raised from beds of suffering very few were found who were not really ashamed to have it known that they were cured by Schlatter, or by divine power. This repeats the tendency of Christ's time. "Where are the nine?" as Jesus said, when only one out of ten cured lepers turned about to thank God for his deliverance. Every now and then I hear from Mr. H. C. De Sollar, a commercial man, of 1206 Gaylord street, Denver. He had suffered from his right hand some three years before Schlatter came. In the fall of 1895 Schlatter cured him. Those who laugh at Schlatter's cures being merely temporary or imaginary can be abashed up reading the following extract from Mr. De Sollar's letter, dated Jan. 2, 1899, over three years after his cure: "I am truly thankful to say I can repeat all I have said about Francis Schlatter. Am enjoying the best of health; have now a good, strong right hand; but, best of all, I have a satisfied feeling that I did not have before—a feeling of rest. Am always thankful to read anything of one who has done so much for humanity."

A lady told me the other day that all the reforms and reformers of the present day were airy nothings compared to Schlatter. She further said that with a Schlatter book lying closed in her lap she felt more vivified than by reading whole volumes of the best writers of the present day. I asked her how it compared with the Bible, and she said she did not even except that book, as the more immediate proximity to the work, in both locality and time, gave it a vivifying power superior to all. I must confess I pretty well coincide with this feeling. If Schlatter comes again and disappoints the world in not devoting his entire time and strength to healing, he can well ask where are the thanks that he and God have received for the thousands now revelling in health through his hands? The conclusion seems to be that only the love of God begets love. How many of Jesus' disciples and apostles were recruited from the ranks of those whom He miraculously healed. FRANCIS B. LIVESEY.

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If the life has not improved, Spiritualism no more than any other agency a man may assume, can benefit him. It is the life, not the profession, which counts before the bar of personal conscience. If Spiritualism has not spiritualized, humanized and made godlike the individual, it has failed. That person was not ready for it. The seed which was sown was sown on a rock.

A PLEA FOR TOLERATION.

The editor of the Light of Truth is often asked by letter and by word of mouth what he finds to be the chief hindrance—if there is any—to the growth of Spiritualism among its avowed believers.

This is an important question and its answer ought to be wise and considerate. There must exist among us a recognition of the fact that Spiritualism does not humanize and spiritualize, otherwise such a question would not be raised; at least there is a recognition of some lack or dearth or obstacle in the pathway of that which the wisest and far-seeing minds of our time have designated Spiritualism.

The caption of this bit of writing looks at first glance sadly out of place in a journal devoted to Spiritualism. The average reader may conclude that we have chosen a far fetched theme which smacks of Puritan times rather than the closing days of this mighty century.

But when answering the question above set forth we have used in one form or another the sentiment involved in this plea for toleration. On all sides is to be seen a remarkable reluctance to hear and consider ideas and opinions in conflict with preconceived conclusions—as if any person can in these days of transformation be quite sure he has all the truth he requires and all that others may require. It seems a contradiction in terms and ideas to charge such a position to a Spiritualist—one who, of all others, is supposed to be wide open to conviction on any and all subjects.

Will you grant this much? Spiritualism is the science and philosophy of life here and hereafter. Yes. You

can not well escape an affirmative answer to this proposition. It can be only the narrowest superficialist who would define a movement like this to any one or several phases of its economy. Very well. We have then a field equal to the needs and aspirations of all humanity. This being so, how ought we to stand toward the various conceptions of ideas by which the world is moved at the present time? Ought not our attitude be one of gentle and benignant receptivity? Not indeed to accept all we hear and see, but to be tolerant, broad-minded and generous, especially toward such as we feel to be beneath us in point of benefits which may accrue to mankind. Do we not know that the truth will take care of itself? Does any Spiritualist essay to defend the truth? Error alone requires defense. All the truth requires is a hearing, and after that an illustration in the lives of those who hear it. Why war upon innovations? Is not Spiritualism the greatest innovation that has sounded upon the drowsy tombs of Laissez-nou Faire for eighteen centuries?

Where are we with respect to the thunders now sounding from the modern Sinai upon the social, industrial and political decadence of our time, and the vast uplift of inspiration, wisdom, agitation and constructive thought which are to make whole and secure a more humanized humanity? Myriads of Spiritualists who sit year in and year out under the inspiration which ought to reach them by virtue of their knowledge of the future life, are as bigoted, unjust and tyrannical toward this mighty movement of the social reorganization as ever a Puritan was toward the heretic who sawed wood on Sunday.

It is to these that we plea for toleration. It is to these that we turn when answering the burning question, "What is the chief hindrance among Spiritualists to the onward march of Spiritualism in the world?"

A sound spiritual structure can not be reared upon a false physical structure. As wine savors of the cask in which it is kept, so the spirit is tintured by the frame through which it works. Civilization crawls on its stomach. We make a plea for toleration of those forces, whatever they are, whenever they are, whoever wields them, that have to do with the betterment of that stomach. Civilization's spirit will grow when civilization's stomach is healthy.

It ought not to be required of an angel to tell a Spiritualist that he can not be true to the teachings of Spiritualism and continue to throw his influence, his money, his vote into those channels which feed the fires of the industrial and social Vesuvius. Neither ought it require an angel to tell him that the present condition can be prolonged and the United States remain a part of working history. Don't be afraid of Christian Science. Don't turn up your nose at Theosophy. Don't rail against the Roman Catholics. Don't stand aloof from any sect or condition. Let's hear what they have to say. Let's be honest. We are liable to entertain an angel unawares. Remember that men are better than their creeds, and it's men we are after. Somebody asked us awhile ago what we would substitute for the Lord's prayer, seeing that we criticised a portion of it. Here is our substitute:

"God give us men; a time like this demands
Strong minds, great hearts, true faith and ready hands:
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flattery without winking;

Tall men, sun crowned, who live above the fog

In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their loud professions and their little deeds,
Mingle in selfish strife; lo! freedom weeps,
Wrong rules the land, and waiting justice sleeps."

If Spiritualism has not broadened and deepened our feelings, what good has it accomplished? If wrong rules within ourselves wherewithal shall we be fed? If fraud and corruption usurp right and justice, if love forsake us and charity be transformed into rapacity, and we remain unconcerned, what has Spiritualism done for us?

A WRONG INFERENCE.

The Literary Digest, under date of Jan. 7, uses up two columns of its supposedly valuable space to air the views of Mr. George Trobridge on the source from whence the Spiritualists get their doctrines. The only real merit of Mr. Trobridge's paper is in the fact that he does not seem disposed to question the authenticity of spirit manifestations—so-called. What he regards as their beginning or their intrinsic value amounts to very little. He appears to hinge their genesis upon the writings of Swedenborg, which obviously enough is erroneous, and he brings forward the old complaint that the spirits who communicate with us are of a low type usually, and here he refers to Swedenborg, adding that the experience of spiritists confirms his dictum.

Mr. Trobridge would revise his statement in all probability if he knew more about the subject he is wrestling with. But it is a good deal to expect of a man who writes like Mr. Trobridge that he accepts the fact of spirit communication. The chief barrier is the denial that such intercourse can be had. That burned away there is a living hypothesis to work on.

The charge that the general run of spirit communicators is of a low order needs no refutation. It refutes itself. It is tantamount to charging the vast majority of humanity with moral obliquity, perverseness and crime, and these the mass from whence come the communications and psychical manifestations from the other life. Love is the law supreme that rules the desires of the human spirit. It is through love of us that spirits, wise, farseeing and benignant, pierce the veil at times and lend their love to ours. Wherever the reverse occurs and "low spirits" manipulate the operations, there is an adequate cause for it, somewhere, and it is generally found in the physical and mental environment to which the communicators are attracted. Generally speaking the frivolities and deceptions of the seance room are traceable to those qualities in those who evoke the spirits, like attracting like.

The writings of Swedenborg were no more the generic revelation of these laws and forces than the writings of Emerson revealed for the first time the ethical and philosophical order of the universe.

Notice was received last week of the transition of Rev. A. B. Bradford from his home at Enon Valley, Pa. Mr. Bradford was at one time a contributor to the Light of Truth and to several other publications. His was a long and eventful life. He was 89 years of age, in his early life a minister of the Presbyterian church and a fearless champion of the negro in ante-bellum days. In his later years he became a Spiritualist and died one. Mr. Bradford was an able man. His writings always commended themselves to the thoughtful reader.

THE NATIONAL CONGRESS OF MOTHERS.

The National Congress of Mothers will hold its third annual meeting in Washington, in February, from the 14th to the 17th, inclusive, in the First Baptist church, Sixteenth and O streets. There will be many notable addresses, among which are the following:

"The Duty of the State in Training Children for Citizenship," by Lawrence Hunt, former president of the George Junior Republic.

"Parental Duty in Education," Mrs. Mumford, a prominent member of the Philadelphia board of education.

"Adolescence," G. Stanley Hall.

"The Physical Care of Children," Dr. L. Emmet Holt, superintendent of the Illinois Children's Home and Aid Society.

"The Supreme Peril of Modern Civilization," Dr. Josiah Strong.

"Studies in a Labor Institute," Dr. Wm. H. Tolman, secretary of the Social Service League of New York.

"Froebel's Text Book for Mothers," Miss Wheelock, of the Boston Training School for Kindergarten.

"Civics in Education," Mrs. Kirkbride, of the Civic Club of Philadelphia.

"Literature for Children," Mrs. H. H. Birney.

"Religious Training of Children," Rev. Dr. Wood of Philadelphia.

Prof. Mary Roberts Smith of Leland Stanford university will give an address Friday evening, taking for her subject "Does the Curriculum of Schools and Colleges Fit Young Men and Women for the Duties of Life?"

There is in the whole range of education nothing of so great and vital importance as the education of mothers in the function of maternity and the development of their children both ante- and post-natal. The Light of Truth earnestly hopes that every mother in Washington, and every mother in the country who can get there, will ~~attend the congress~~ attend the congress.

Will You help the boom?

The Light of Truth for every family!
The Light of Truth for every voter!
The Light of Truth for every Spiritualist!

A BRANDNEW PHRASE — "THE WOMANIZATION OF BRAVE MEN."

In the course of his sermon in the Central church, Chicago, the other day, Rev. Frank Crane made the following noble appeal for those finer virtues which ought to be the sine qua non of civilization:

"Manliness consists not in physical comeliness and strength, nor in that resentment and retaliation we sometimes call manly; but rather in three attributes of bravery, gentleness and obedience. Bravery is the fundamental virtue of virtues, universally admired, even by savages, the first element of the early men whom their fellows apotheosized. It is the masculine virtue; gentleness the feminine and finishing virtue, and civilization is nothing but the womanization of brave men. The chief and crowning excellence of character is obedience, and this is the greatest thing in the world. But is not love so called? Love is indeed greatest when you spell it right; it is spelled l-o-v-e; spelled any other way, it means anything from folly to crime. No man is a man until he has given himself up to serve. Great-est are those who serve."

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and then all is
to us. This great
Bitt's has suggestions
one writing for years.
reads these references will
o read the book.
LYMAN C. WITH LIGHT
OUTH READERS.

By the Editor.

EW " So widespread and gratifying has been the interest awakened by my previous chats with you that I deem it a pleasure to lay aside the paste pot and shears a few moments and tell you this month something more of the personal side of Light of Truth journalism. My appeals for more hearty co-operation and a closer knit tie between all interested persons respecting the growth of this paper have met with the most encouraging responses. Scores of letters have come from all over the country during the past month containing words of cheer and money for which the writers desired the Light of Truth to be sent for a year to parties named by them. This is the kind of encouragement that talks. I want more of it. It MUST come, for I am not doing this for myself. This is your work. I am simply your purveyor. A paper such as the Light of Truth now is ought to be on the reading table of every Spiritualist in the country. The press is the arm by which Spiritualists must move the world. The publicity necessary for advancement must come through the press. A speaker may reach a few hundreds in a hall here and there and that is the end of it. There is no preservation of his or her thought. It is in the main wasted. But the Light of Truth reaches thousands, every week, and its voice is preserved. You can turn to it whenever you desire to refresh your memory. Hence it comes about that a literary production like this paper is a tremendous power in this work—and it is your power. It speaks, for the most part, your sentiments, and you can hand it out to your neighbor and say: "There, sir, is something I want you to read. It is the up-to-date mouthpiece of Spiritualism and its allied forces."

"In the absence of time to reply personally to these letters I take this opportunity or returning to the writers my acknowledgment and thanks. The extension of the reading circle of this paper is the prime object now, and I unhesitatingly call upon those who are enjoying its weekly visits to their homes, offices and firesides, and are able to spare a dollar, to see to it that some poor soul whom they know shall have the comfort and light which it brings to every eye that sees it.

There is one thing I am in constant note of and fervent gratitude for; that is the scarcity of letters telling me how to run this paper. I gather from this void in the usual life of a newspaper man that my readers are content with the general make-up and distribution of matter in the paper.

I do receive letters, many of them, criticising the subject matter of occasional articles found in its columns. These evidences thought and growth. I may say without discredit to my ambitions that I do not expect ever to present a paper to which, in its entirety, all Spiritualists will agree. I know them too well for that. Neither would I feel satisfied if I did produce such a paper. I want above all things to be free to discuss, laud or condemn anything I read. I want my readers to enjoy that freedom. This sanctum is no Baxters Saint's rest. It is a work-a-day affair and bristles with conflicting and oftentimes confusing thoughts. All I care to do is to sift the mass that comes in here so that my readers can glean an intelligible menu from it and all phases of thought interested in the paper find something to feed upon.

Articles at times are admitted which

"HOLD FAST

THE LIGHT OF TRUTH.

REV. MYRON W. REED.

on their face are bound to stir up criticism, and I know it very well before they are printed. Promptly after the paper has reached its circle of readers the letters begin to come in bearing all kinds of complaints the burden of which is that such articles are bound to do much harm, and all that.

But in the course of a week or two a temperate and exceedingly instructive essay reaches me from some thinker which answers, explains, or relegates to the limbo all of the objectionable things which wrought up the critics.

Thus we grow. This, I believe, is the true function of the Light of Truth. I can not be charged with narrowness of mind, whatever else my critics may amuse themselves with respecting my work and life. I want the Light of Truth to become a broad Applan Way whereon the injunction of the apostle may be read at every step: "Let every man be fully persuaded in his own mind."

I know that Spiritualism is true, that it is the last and grandest light that has poured in upon humanity. It is the loftiest achievement that marks the 19th century. But I know many good men and women who do not know this nor believe it, and I can not make them know it, you can not make them know it by calling them fools for believing what they do accept. Neither can I make them know it by shutting out their views. The only way to arrive at truth is by comparison and analysis. Let all things be known and the truth in them will shine sooner or later. This paper is called the Light of Truth. Not the light of a truth, or of the truth, but the light of truth. ALL truth, everywhere and in all things pertaining to the philosophy of life here and hereafter. Philosophy is an inquiry after truth and philosophy can not be hampered by restrictions and remain philosophy. Restricted, it becomes dogma.

Now I want those who view this matter as I do—and their name is legion—to come over and help me carry forward this work. And the way to do it is to increase the circulation of this paper. Make it reach the family, the thinker, the voter. Make it a part of your religion that this paper, your paper, your representative in the forum of thought, shall go to every man and woman of brains and common sense in your circle of acquaintances.

IF YOU HAD \$5,000,000.

The query propounded in these columns several weeks ago: "If you had \$500,000 to expend how would you use it?" has brought out some exceedingly interesting replies—and they have been noted in journals here and there which reach our exchange table.

The Light of Truth now propounds the following: If you had \$5,000,000 to use as you saw fit, how would you invest it? The Light of Truth has a purpose in view reaching after ideas of this nature, which will unfold as time goes on. It is desired that responses be limited to 500 words in order that all may have a hearing.

Remember you are in this query dealing with figures and proportions to which your former thought on \$500,000 bears little relation.

Governor Roosevelt of New York has established a precedent in the humdrum affairs of his office. He actually used the following language in his first message to the legislature: "I call the attention of the legislature to the desirability of extending the sphere in which the suffrage can be exercised by women."

The regenerative forces of American society lost one of their chief apostles when Rev. Myron Winslow Reed bade farewell to earth and took his own in the inner sanctuary, on the thirtieth day of January. For years he was at the front and on the peaks, but always as a private. He was a man capable of occupying any position within the gift of the American people, but with the exception of a single nomination for congress he never entered the political arena except as a silent force. It was his pulpit utterances and his writings that made him one of the great exponents of the new Humanity. He was distinctively sympathetic. There was no room in his heart for the coarse buffoonery and the grinding metallic sordidness of the world.

Mr. Reed was a master of sententious phraseology. He could speak volumes in a single line. His style was that of a cartoonist, except that his pictures were in the abstract. You gaze upon a cartoon and it tells its story without words. You read a paragraph of Mr. Reed's writing and you see a vivid portraiture and not a line has been drawn.

He was always with the poor. The query in Denver will be: "Who will bury and marry our poor now that Myron Reed has gone?" He was their apostle, and no man living ever hurled such righteous wrath against the petrifying forces which produce the poor. He has gone, but his spirit persists and his monument is rising.

The Coming Age, \$2.00.

The Light of Truth, \$1.00.

Both for two dollars a year. NOW.

HELEN TEMPLE BRIGHAM.

The subject of this sketch has been for many years a graceful, earnest and valuable ornament to the Spiritualist rostrum. Hers has been a very busy and beautiful life and from the time her spiritual work began (at the age of 14) until the present, she has been constantly occupied in teaching Spiritualism. She was born in Manchester, Vermont, close to the foot of Mount Equinox, and lived in that state until her twenty-first year, when she married Luther A. Brigham and removed to Colerain, Mass. For many years Mrs. Brigham's work has been performed in New York city, where she is at present located. Her husband passed to spirit life in the summer of 1895, after which Mrs. Brigham's only son returned from New Hampshire (where he was living) and made his home at Elm Grove, Colerain, where for so many years Mrs. Brigham had had her home. In the spring of 1896, in company with Miss Belle V. Cushman, president of the Spiritual and Ethical Society of New York, Mrs. Brigham went to Europe, and for six months was constantly occupied throughout England, Scotland and Wales, preaching the glad tidings of spiritual life. Returning in October after this most interesting trip, her work was resumed in New York city as heretofore. A fine portrait of Mrs. Brigham adorns our first page.

The Light of Truth and Coming Age combination offer—both for the price of one—is good for new and old subscribers, those in arrears and those paid ahead. It is open to all. Renew your subscription to the Light of Truth, enclosing money order for two dollars, and take advantage of this magnificent offer while it lasts.

The Coming Age, \$2.00.

The Light of Truth, \$1.00.

Both for two dollars a year. NOW.

SHORT STOPS.

The best way to derive happiness is by making somebody else happy.

Do we believe in expansion? Yes, the expansion of the Light of Truth.

Have you ten friends? If you have just turn to our advertisement under that head in another column.

W. E. B.—Manuscript copy belongs to third class mail matter. When not sealed 1 cent for 2 ounces or fraction.

Double column cuts for our columns cost from \$2 to \$2.50 each; single column cuts \$1 each.

The weakest cause often has the most adherents. Numbers are no criterion of truth and progress. The population of a city is not a proper gauge of its real worth. You can not measure goodness by tall buildings and clearing houses.

Three daughters of a Dunkirk, N. Y., citizen were vaccinated at school by doctors without the consent of their parents (the father having had small-pox in 1862 a few months after vaccination). Two weeks afterwards two of the girls were in spasms. How much liberty is there in this country?

If your Spiritualism can't help you to a better way of life here it can't be of much account to you hereafter. All the messages and assurances from and of the future life from Jehovah down to a common millionaire can be of little service to you unless you set about doing something to make this world better.

The outcry of the women's clubs throughout the country has evidently set the officials of the Chicago and Northwestern railroad to thinking before they discharge their female employees. The road has published a card to the effect that it is only from certain branches of the service that women will be dispensed with.

Spiritualism in a technical sense is confined to the bare fact that man survives death and can, in conformity to certain conditions, make his existence known to those remaining here. But in its whole sense Spiritualism is as comprehensive as the universe. Its philosophy engages the religions, ethics, science and nature of mankind. It is the way, the truth and the life of all being.

Matters in the Bliss affair remain in statu quo for the time being. Mrs. Bliss is pursuing her way and the Philadelphia Times ghouls are afraid to go any further. Victory is assured for Mrs. Bliss. But the friends of liberty must not relinquish their vigilance. This case ought to forever decide whether persons are free to exercise their honest convictions in religion in that city or not. There can be no middle ground.

TO SPIRIT FELICE.

Tho' the moments that are here
Be those of sadness, thoughts responsive
steal
Within my soul, and I am made to feel
I've naught to fear, for well I know
No pang can make me feel the woe
When thou art near.

I do not fear;
Tho' e'en a pain of doubt doth assail my
heart,
'Tis fleeting. Pain is but the counterpart
Of experience here below, and so
Do I take courage, for well I know
That thou art near.

There is no night when thou art near!
The darkness is but the seeming, through
which
There breaks a ray, self-luminous and rich
In loving tenderness, whose glow
Doth speak to me of thee that I may know
That thou art near!

—John Hazelrigg.

The Coming Age, \$2.00.

The Light of Truth, \$1.00.

Both for two dollars a year. NOW.



PSYCHO-PALMISTRY.

Senora Blanca de Ovies.

I wonder if dreams come true?

The above words rightfully belong to a song from many lips—but Coshoc-ton is certainly in line of wonderful psychic development at the present writing. For a week past Mrs. Lydia Raymer has been seeing visions of railroads and accidents to some one—a young man, it seemed to be. The dream would occur again and again—not only at night, but also in simply taking an afternoon nap, she would awaken much disturbed by the same dream.

On Jan. 20th, her brother-in-law, Mr. William Steel, came with a telegram, stating his nephew was killed by the cars at Dennison, O. Mrs. Raymer's hand contains the line of intuition, showing a perfect psychic. This line begins under the little finger and extends in a curved line to the outer hand near the wrist—if on both hands, cultivated powers, yet natural.

Another resident here has dreamed of going through a particular tunnel—for years she has had this one dream, and no doubt by repeated illness in her family, it is an admonition of coming trouble.

IN FAR-OFF SPAIN.

This brings to mind a story of a young boy who had scarlet fever. He dreamed he saw a little boy, nine years old, dressed as a midshipman, who ran along a cliff near his home in Spain, which was on the Bay of Biscay, and disappeared entirely from view. For 20 years after, almost yearly, sometimes oftener, he would have a recurrence of the very same dream—but it always preceded trouble. There is a question now in the mind whether the dream was a psychic prompting—the truthful monitor, the soul's speech directing the brain, or stranger still, the inherited parental memory—if this were possible? Why not? The boy who dreamed the dream had a father who wore the uniform of a midshipman at the early age of eight. Could he have inherited the mind of the father with his early experiences in the navy? If one can inherit head and heart lines in the hand—one hand the attributes of a father with narrow business tendencies, whilst the other hand will possess a head line running pell mell from under Jupiter clear down on Luna, showing romantic novel-writing tendencies of the mother—in this case one day the mind would be the personification of shrewd ideas of the father, whilst the next day comes the dreamy idealism of the mother, who can say to how great or how small an extent this mental inheritance may reach?

At eighteen years of age a young girl, if she has had a mother who had suffered, morally, at any unscrupulous hands, stands the danger of undergoing a like experience. I have noted many cases. The hand indicates it by a X cross at the life line, at the period of eighteen on the fate line. The cross is symbolical of an insult, a great moral shock or fright, or a great danger to a girl's good name. It is found between the fate and life line. With a looped line running from the life line to the marriage finger, which is the sun, the heart, or the love finger connecting closer than the others to the heart, you will find contact with a

lover or a man who drinks; if bad other ways, the cross accompanies the line. If the loop is up, on the Mount of Apollo, it may denote consumptive tendencies. If a line coming from life line reaches the percussive or outer curve of hand, and cuts a ridge to the outside of hand, this is a line denoting depth of love where the entire physical life has been stirred—and this may be the outcome of a close affinity that may not result in a certificate of marriage. There are cases where one meets the other too late, or some cruel fate separates them. In a love match this line is readily seen by its freedom of outline. It is only absent, in a love match, by ill health on either side.

If a single person has such a line in the hand and a break in the heart line, there is, in nine cases out of ten, a buried love affair, that would not be advisable to speak about to the possessor, as it would no doubt uncover a grave that might still show a hidden forget-me-not, that has not even faded by its long sleep—if it had ever been asleep—for even in sleep some of us are awake. Many people think they are awake who are mentally asleep, and find it out by discovering their oblivion to some incident transpiring about them; yet to all else, awake.

"Do I wake or am I dreaming?"

Another song from many lips. The absent-mindedness is our real self, so that in dreams, the real us, does not sleep, but endeavors to impress upon our minds, real events, real life in its purest sense—else why would the dreamer be so readily in touch with life on a higher plane?

I heard a woman say: "I do not want to be alone with the dark, I see such horrible, grinning, mocking faces."

Another who says: "I love to be alone in the dark. I see such lovely visions." "Like attracts like" is surely a correct adage.

Would not the dreams be like, or on the same line as the dreamer? Observe a line of head that almost hugs the life line—a line you feel inclined to name as a fate line, if it were not for the absence of a head line, and in the discovery you will always find either insanity in the family or great eccentricity. The person generally has large staring brown eyes—expressionless, yet hypnotic, as a crystal in its action—a ball of glass in flesh. Sometimes there is a stolidity about the person, and a poor shaped ankle and wrist, thick in shape, and not graceful.

Some judge gives his experience of divorce cases, and claims there are more divorces among brunettes than blondes. I believe this. Watch every hand you meet on either sex, and by shaking hands with both you will observe the lack of warmth of the average blonde (this does not include the heavy-set blonde); the diplomatic handshake, if you will; whilst the brunette shakes your hand cordially or lets it alone, unless a correct form has been her education—but we speak collectively and naturally. The brunette must have the return warmth of the hand of an affinity, or look for it, if she has made a mistake—by "getting off with the old love," if unsuitable, and "on with the new." The blonde, if comfortably housed and clothed, can get along with a cold hand shake or none at all, but a smile, at one and all, with little fear of losing her head over any man. Is it not a fact that in every case where a man has lost his head

for a fair one, she generally has blonde hair, especially if there has been a question financial? Not that there are no bad brunettes and no good blondes—far from it. I do not mean it so. But I have not heard of blonde women getting their own hearts broken. They are supposed to do the breaking; but brunettes have numerous fancies called love and their heart lines have been known to break repeatedly, leaving only the shell of a heart where once had beat a full-sized timekeeper to life's emotions. Fickleness has been given to this kind of affection, but I think of the suffering, the worry attendant upon such natures.

A person who is real wicked has a hand almost free from lines, like some murderers' faces—rigid and cool, abrupt in speech, no warmth externally, but with a nature like a fire that smoulders, and when it bursts forth into a blaze it is as a destroyer in its might—again returning to passivity.

So one and all of us have sharp corners, and it takes some of us a lifetime to get our angles curved, our tension relaxed. Some of us fail especially if we forget other people know as much or more than we, but individually the population each exclaim "I! I! I!" and rushes on, when the page is turned for you, who stand wondering why the interest died out so suddenly.

If such hands were upheld to all palmists, they could be readily counted, for I's multiply I's more than you's. And even I am tired of you and the subject.

SENORA BLANCA DE OVIES.

NATURE AND DR. BABBITT.

SUNSHINE AND STORM.

Lyman C. Howe.

"Harmonic contrast is not antagonism or absolute opposition, it should be remembered. The contrasts and hues of nature are not violent or pretentious in their general manifestations. The blue of the sky is diluted by the light in the daytime or shadow at night. The light green of the foliage is far better than a luminous color, as it does not dazzle the vision. The sunrise and sunset and the rainbow are all the more beautiful by being temporary, and the awful contrasts of vast overhanging cliffs, great cataracts, tempests and earthquakes would be unendurable if prevailing everywhere and always." Principles of Light and Color, page 35.)

In this remarkable book Dr. Babbitt has presented an array of illustrations in support of his seemingly consistent theory of atoms and color influences, and the rationale of Nature, that furnish food for thought, as well as many inspiring pictures of beauty and harmony suggestive of divine order and arrangement. His reasonings are attractive and incline one to accept his conclusions almost without question or analysis. But in reading this passage, which strikes one as animated, I could but question if the same might not be said with equal truth and force of all other phenomena in nature. Of course "the awful contrasts of vast overhanging cliffs, great cataracts, tempests and earthquakes would be unbearable if prevailing everywhere." Would not the green and gray also become unbearable if prevailing everywhere? The softest music would pain the ear if "prevailing everywhere and always." We might endure these gentler waves longer without the demand for rest, as we can bear moderate exercise much longer than the violent efforts of a race, or conflict; but either would exhaust, and demand a change, a rest in time. After days and weeks of

continuous quiet life, moods, and we hunger for the contrasts, struggle and the excitement. An earthquake might be welcome, moods and tenses have a correspondence in nature, and if she only echoed the grave and gray, the silent and sombre, the soft and sweet, we would soon famish, and cry for a storm, a shock, a thrill of wild passion. "Vast overhanging cliffs, great cataracts and tempests" to answer the variations within us. Love is sweet and its nectar deliciously nourishing; but if it could be "prevailing everywhere and always" the sweetness would nauseate and the ecstatic thrill of holy passion would freeze into a fossil shroud of apathy and death. But Dr. Babbitt provides for all of these things. A little further on he says: "Exquisite taste of course avoids what are called loud colors, and barbarians have taken charge of most of the flaming red and purple hues, except in the case of children, whose sunny nature renders gay colors apropos." Here the Dr. recognizes the correspondence in human nature which calls for the "loud colors," and for the "gay colors," to meet the soul of childhood, whose "sunny nature" requires them. But are we not all "children of a larger growth?" Are not all the qualities of sunny childhood retained in adult life? Do we not all have the need of nourishment for the sunny side of our being and the bright moods and buoyant emotions which dominate the life of healthy children? Sharp contrasts stir into active expression dormant qualities which might sleep for ages under the harmonious monotony of soft, sweet, gentle accompaniments.

But Dr. Babbitt tells us in this remarkable book that "the great leading plan of nature is to combine gentleness and power, or in other words, gradation and contrast, sunshine being more potent than the storm, while violence occurs only at rare intervals, and even then in order that peace and harmony may the better be brought about." We are apt to accept as truth the statements made in good faith in a plausible way, without stopping to analyze the question. The majority of readers are hypnotized by the suggestions of another, or more forcibly by direct statements which are assumed to be true, without demonstration, and often fall into error, and repeat it, and thus extend it to others—if it happens that the author erred in his expressions. Few readers ever inquire, "Is it true?" unless they find something that hits their prejudice, or some extravagant statement of improbable, if not impossible happenings. In reading the words of Dr. Babbitt, "sunshine being more potent than the storm, while violence occurs only at rare intervals," I queried, "Is it true?" There may be vastly more sunshine than storm, but foot for foot, are we quite sure that sunshine is more potent than the storm? Given time enough, and the sunshine, in combination with other forces, will build a mighty forest. It may accomplish the feat in a hundred years of steady, quiet work. But a storm often destroys a forest in an hour. A hurricane will sweep away the work of a century of sunshine, while the god of day is putting on his morning dress or gathering the dew of a night into his golden urn. Is it true that "violence occurs only at rare intervals?" Rare are the days, even in flowery summer time, that violence of some sort is not playing havoc with the soft dreams of love and peace. In the most impressive calm a storm of violence is usually hatching, and the more perfect the sunny stillness the more ominous of violence at hand. A storm is but the crisis in the development of cumulative energy that operates gently (so far as our senses can determine) un-

THE FAMILY DOCTOR.

Thousands of Families Have One in The House
at All Times.

The Same Exceptional Opportunity Offered Here to All
Readers of This Paper.

A prominent citizen remarked recently to the editor of "The Light of Truth": "It may seem surprising to you, but in my house we have a family doctor there all the time. Nor am I the only one who has this great blessing," said he. "I know of many families who have this same doctor always on hand, always within reach."

"Do I mean a man, a physician, in flesh and blood?" he asked. "No, not exactly that; the family doctor that I refer to is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy. We have not had to call a doctor to our house since we have used it."

This is the testimony of thousands who know Swamp-Root for what it is. This famous medicine is the absolute conqueror of kidney and bladder diseases, and many a man and woman who walk the streets today in the complete possession of health owe their lives to the power of this great discovery over kidney and bladder ills and uric acid disturbances. In diseases of the blood, no matter from what source they arise, Swamp-Root goes right to the source of the trouble, and cures by first removing the cause, and sends the blood leaping and bounding away in quest of bright eyes and rosy cheeks.

Constipation and liver troubles, urinal weaknesses and the torture that goes with them, rheumatism, stiff joints, in fact, diseases arising from any wrong condition of the blood, liver, bladder or kidneys, are promptly overcome by Dr. Kilmer's famous discovery, Swamp-Root.

None but those who have made a study of the subject realize what an immense amount of work the kidneys perform every day. They are the sewer of the system, and once they become

clogged up, poison runs riot and disease has full sway. Just as a choked sewer breeds pestilence in a city, so do weak and unhealthy kidneys breed disease in the human body.

Swamp-Root closes out all the impurities, helps the kidneys to perform their work properly, drives the poison out of the blood and system, invigorates and regenerates you and adds tenfold to the pleasures and comforts of life.

Swamp-Root has been tested in so many ways, in hospital work, in private practice, among the helpless too poor to purchase relief, and has proved so successful that a special arrangement has been made by which all readers of The Light of Truth, who have not already tried it may have a free sample bottle of Swamp-Root and thus test for themselves its wonderful curative properties.

If you will send your name and full address to Dr. Kilmer & Co., Binghamton, N. Y., a sample bottle will be sent absolutely free by mail post-paid, also a book telling more about Swamp-Root and containing some of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root.

This great remedy is for sale at most drug stores in fifty-cent and one-dollar sizes. Don't make any mistake, but make a note of the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and remember that it is prepared only by Dr. Kilmer & Co., Binghamton, N. Y.

If you take advantage of this generous offer and write for a free sample bottle, be sure and mention the Columbus Light of Truth when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

"HOLD FAST THAT WHICH IS GOOD."

When the number of Light of Truth dated Jan. 7th came, with its interesting contents, to my table, and I had swiftly scanned its various subjects, I felt so strongly the unrivalled influence the press exercises in moulding and uplifting the intellectual and spiritual standard of civilization that it seems almost incredible that such a potent power should be left to struggle under adverse conditions, while many a matter of doubtful worth is pushed by the representatives of wealth and influence until at present prosperity attends many an enterprise which finally will meet neglect and disintegration.

Many conscientious disciples of Spiritualism believe a great chasm would be bridged in Christian ethics should the Spiritualist standard be uplifted in churches and its spirituality held with the bondage of "Articles of Faith."

Would it be wise to attempt to fetter the sunshine? And spirituality is the sunshine of the soul, and the soul is the incarnate God!

But what would be the result should we strengthen the tried and true influences we have proved good and which has held its own against adversity for years, instead of scattering forces by organizing churches, with much outlay of time and money, even though our own convictions are the "open sesame" to popularity within its small circle?

True as we deem the Spiritualist's faith, we can but question the utility of church building while such an "exponent of the philosophy of life" as the Light of Truth, with its immense audience, is left with clipped wings, needing just the uplifting hand from sources spiritual and material.

But to return to the number which appealed so strongly to my sense of its usefulness as a source of instruction and inspiration in matters intellectual and spiritual. We find the first article is an essay from the pen of one whose thoughts are golden and with whom we breathe the very atmosphere of heaven, Lillian Whiting. In her trenchant way she tells us it is possible to realize a higher self in our daily living—that we may come in unity with the larger spiritual force from which the conscious spirit draws its energy. When she tells us our real life is being lived in the unseen world, companioned by unseen friends, I am reminded of the 91st Psalm: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty and there shall no evil befall thee. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands."

On the outer page we study the meditative face of Ella Wheeler Wilcox, and like an inspiration comes to our consciousness the thought she penned in poetic measure which, were it lived, would regenerate the world:

"Who giveth love to all
Pays kindness for unkindness, smiles
for frowns,
And lends new courage to each faint-
ing heart
And strengthens hope and scatters joy
abroad—

He, too, is a Redeemer, son of God." It has been said, I think with truth, that none need be ignorant, who carefully read one good paper every week—this of matters material—but is it not as pertinent to the ethics of Spiritualism, when such an abundance of food for contemplation is offered as the Light of Truth furnishes each week those who, asking, receive, and seeking, find?

CARRIE M. NAY.
Peterboro, N. H., Jan. 10, 1899.

and then all is to us. This great gift has suggestions for one writing for years. I read these references will to read the book.

LYMAN C. HOWE.

THE NEW "SCATTER SEEDS OF KINDNESS."

[Just before starting from his home to deliver his address last Sunday evening at the First Spiritual church, Professor F. A. Brady felt strongly impelled to write, and, picking up his pen, dashed off the following lines. While he was writing the tune of "Scatter Seeds of Kindness" was running through his mind and he appended the chorus of that song to his words. It is so filled with practical suggestions and appeals so strongly to the line of spiritual teaching the Light of Truth wishes to inculcate that we craved permission of Professor Brady to reproduce the lines here. The song was sung by him, the audience joining in the chorus, in less than an hour after it was written.—Ed.]

Are you thinking of some loved one
Passed to yonder golden shore
While you seldom speak with kindness
To those within your door?
Do you think that spirit voices
Will cheer you on your way,
While you harbor thoughts of anger
To those you meet each day?

Chorus: Then scatter seeds of kindness, etc.

Is it your desire to enter
That blissful court above,
Though you make no earnest effort
To surround your home with love?
Do you wish to be an angel
With the spirits bright and fair?
Then make your home a heaven
While you still are waiting here.

Do you wish the Lord to bless you,
In basket and in store,
While you seldom show compassion
To the friendless and the poor?
If you would have your Father's blessing,
And enjoy His boundless grace,
You must help your downcast brother,
With sweet sunshine in your face.

Chorus—

If the heart is kind and tender,
And compassion fills the soul,
So we will attract about us
The noblest control.
Our lives will then be useful,
Our spirits filled with bliss;
To be fit to enter heaven
We must make a heaven of this.

CASES IN POINT.

By C. F. Short.

I think the article of Mr. Kneeshaw rather "hard on the mourners"—I should say believers. How do the adepts explain such frightful things? I have often heard it said that if you but convince a materializing medium that you have wife, or brother, or son, or daughter, in spirit, that the curtains will soon part and there they are! Or if you make the needy believe that "Jack the Giant Killer" or "Romeo and Juliet," or "Jack and Gill" were real persons, she will soon afford you an interview. Very often you hear of people passing on and you call for them and get a message! And yet they are alive today. I know an American here who has a German name. He went to a circle and came an old figure. "Who is it? Who is it?" said Mr. Meyer. "Yah! Yah! der grosse mudder! Der grosse mudder!" "The Poles," said he, "played the Dutch on me just because I had a German name!" Please some one open the shutters.

EVERY LADY SHOULD READ THIS.
I will send free a positive cure for all female diseases, irregularities, etc. A simple private treatment, a common sense remedy that never fails. FREE with valuable advice.
Mrs. L. HUDNUT, South Bend, Ind.

The PSYCHOPOMP

— FOR THE —
DISCOVERY and DEVELOPMENT of Mediumship

Every Family Should have
One for the Purpose
of Testing the Mediumistic
Powers of its Members.

Will be sent, postpaid, on receipt
of a postoffice money order for 60c

LIGHT OF TRUTH PUBLISHING CO.

Light of Truth Tract No. 2.

Sermon on Spiritualism

By Rev. Marion F. Ham,
of Chattanooga, Tenn.

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CORRESPONDENCE

THE FIELD AT A GLANCE.

Mrs. Isa Wilson Kayner is at Watseka, Ill.

Mrs. Lora Holton has been laboring in Elgin, Ill.

Farmer Riley has been holding seances in Findlay, O.

There is a prospect of prohibitive medical legislation in Kansas.

Oscar A. Edgerly began a course of lectures in Boston last Sunday.

The Spiritual Temple people at Buffalo will hold a fair, beginning March 1st.

Mrs. J. W. Kenyon speaks in Haverhill, Mass., on the 12th and 19th insts.

Mrs. Carrie E. S. Twing serves the Norwich, Conn., Spiritualists during February.

The Chicago mass meeting takes place Feb. 16, 17 and 18 at 77 Thirty-first street.

The Spiritualist Temple at Fort Worth, Tex., is progressing toward completion.

J. Frank Baxter is in South Bend, Ind., serving the First Spiritualist society for February and March.

Lyman C. Howe speaks for the West Side Spiritualist society of Cleveland, O., the last three Sundays in February.

G. W. Kates and wife are at Titusville for the Sundays of February. Regular address, 156 Meigs St., Rochester, N. Y.

Prof. F. A. Brady is giving the First Spiritualist church of Columbus some good things to think about each Sunday evening.

The First Spiritual Union of Norwich, Ct., held services in commemoration of the 162d anniversary of the birth of Thomas Paine.

Miss Alice Henshaw Sterling and Mr. G. F. Curtiss were united in wedding in New York city Jan. 25. Harlow Davis officiating.

The West Side Spiritual society of Chicago has moved into more commodious quarters at Occidental hall, Madison St. and California Ave.

Mr. John T. Lillie has been very ill with the grip, but is now convalescent. Mrs. Lillie continues her good work at Occidental Hall, San Francisco.

The pastor of the Bradford, Pa., Universalist church, Rev. Mr. Houghton, and all the trustees, have given the Spiritualists the use of their church.

The First Society of Rosicrucians, J. C. F. Grumbine, lecturer, meets in Steinway hall (7th floor), Van Buren street, near Michigan avenue, Chicago, at 10:45 a. m. only.

Ben Hayden and wife of 1677 N. Arsenal St., Indianapolis, Ind., will soon be ready to answer calls to hold seances, deliver lectures, etc., on reasonable terms, and solicit correspondence.

Miss Margaret Gaule has been with the First Society of Spiritualists of New York city for two months. On the last Sunday of January the hall was absolutely packed and scores were turned away. Many were willing to pay a high price for standing room.

The midwinter convention of the Michigan State association takes place on the 10th, 11th and 12th of February at Owosso. Among the speakers and mediums are H. D. Barrett, Miss Margaret Gaule, Marian L. Carpenter, Anna L. Robinson, D. P. Dewey, Hon. Stanley E. Parkill and Eva Payne Hopkins.

Miss Rose M. Ruff has the thanks of the Light of Truth for her valiant and

successful efforts to secure new readers. She writes from Corning, O.: Our association is still on the increase, and we are rapidly gaining the sympathy of the public at large. Mr. E. Stephens of Columbus will be with us the 11th and 12th of this month, nothing preventing, and we hope to be greatly benefited by his visit.

Peter Miller writes: The Spiritualist association of Dunkirk, Ind., is still breathing, but not altogether as prosperous as has been. We have a splendid opening here for the right kind of talent. And to advance the cause in its true light also, the society has resolved that nothing but good speakers or mediums need apply unless they come well recommended through the spiritual press or otherwise.

Julia Steelman Mitchell's second lecture for the society at Chattanooga, Tenn., where she is engaged for three months, was addressed to an audience taxing the capacity of the large hall, with all available space occupied by people standing. Sunday, Feb. 5th, Mrs. Mitchell replied to an adverse discourse on the phenomena of Spiritualism delivered in the First Baptist church Jan. 29th by Rev. Dr. Price, professor of psychology.

Edwin Finch writes: I am now an octogenarian. For the first time, through the politeness of Mrs. Mary Froman, I have enjoyed the privilege of reading the Light of Truth, published in '87-'88. The reading therein affords me a great deal of pleasure and spiritual profit, mingled with feelings of friendship, good will and Christian affection toward those who are instrumental in the advancement of the cause of Spiritualism.

Mrs. Maud Chesbrough writes from Seattle, Wash.: The S. S. A. have re-elected the old officers and some new trustees. The society is in a flourishing condition and our hall is well filled. Mrs. Esther Thomas, one of the best inspirational speakers in our ranks, and a genuine and conscientious medium, has left Seattle for a change. Mrs. Day attracts large houses with her convincing work, which gains the confidence of the people.

Topeka, Kan., Spiritualists, are forging to the front. At the First society the Sunday afternoon lectures are given by two of the most eloquent attorneys of the Topeka bar, Messrs. E. E. Chesney and C. G. Clemens, the latter also reporter of the supreme court. The evening services are given by Mrs. Lillian L. Snow, wife of ex-State Printer E. H. Snow. Another society, calling itself the "Church of the Good Spirit," is having excellent meetings.

G. H. Mahan of Norwich, N. Y., writes: Some few weeks ago I took advantage of your "ten friend" offer to mail sample copies of Light of Truth. I think it will result in good. I therefore again take advantage of said privilege to place a copy of the paper, which we have learned to prize so highly, in the hands of 50 people, whose names I append below. There being probably not more than a dozen avowed Spiritualists in this place, no meetings are held, therefore we must rely on our Spiritualist papers for propaganda.

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CONSUMPTION

"THE GREAT WHITE PLAGUE."

Because of the striking resemblance in many respects to a heavy, destructive snowstorm, CONSUMPTION has been aptly called "THE GREAT WHITE PLAGUE." It may be said, also, of CONSUMPTION that as a rule it comes on so gently and softly that its step—its earliest symptoms—is rarely heard. Indeed, its first presence or near approach is seldom suspected.

There is perhaps a slight cough, but little attention is paid to it. "Oh, it'll soon pass off," says the victim; "it doesn't amount to anything." But it perhaps does amount to a great deal. It may be the first danger signal that has been sounded. There has also been more or less "wasting away," a gradual loss of flesh and strength, that perhaps has attracted little or no attention.

As the disease progresses there may be slight raising of blood from the throat or chest, or there may be a more or less persistent tickling in the throat, or there may be a shortness of breath, with or without pain in the chest; or there may be an increased tendency to "take cold," with a correspondingly diminished power to throw it off.

Or again, the slow, quiet beginning may be indicated by a gradually increasing pallor or loss of color in the face, excepting, perhaps, a small bright red spot on each cheek, and in the female by diminution or cessation of the menstrual discharge.

Under these conditions, especially when they show themselves prior to or during early adult life, are to be viewed with suspicion and regarded as sure indications that the unfortunate victim is nearing death's crater.

And it is at this stage that scientific medical treatment should begin. Cough, expectoration of a more or less thick opaque substance of varying color, from whitish gray to green, sometimes of blood; increased shortness of breath, dull pains in the chest, advancing emaciation, with corresponding loss of weight and strength; profuse night sweats, feverishness and diarrhoea, are prominent symptoms. Of course, not all of these symptoms are necessarily present in any one case, but some of them are, and any one should be a signal to be acted upon at once.

If CONSUMPTION be recognized in its early stages, the difficulty of curing it is greatly lessened, but that it can be cured even when its victim is on the brink of death's crater, is an indisputable fact. It is a germ disease, and a system of treatment that will destroy these germs and restore such waste as has resulted from their presence will certainly and surely effect a permanent cure.

No ONE medicine combines in itself all the properties requisite for successfully curing consumption.

The Dr. Slocum Treatment embodies in its Four Preparations the most logical, advanced, scientific and successful methods of cure.

When Dr. Slocum first published his theory, about twenty-five years ago, and asserted that CONSUMPTION was a contagious and curable disease

the medical world.

And he did not wait in vain. Strange to relate, the first open indorsement came from abroad—across the ocean. Dr. Sir William Broadbent, physician to Royal Family, at a recent meeting held in Marlborough House, presided over by the Prince of Wales, indorsed the principles upon which the Slocum System is founded. Now it is indorsed and approved by progressive, liberal minded physicians everywhere.

The Dr. Slocum System of Treatment embodies the healing powers of medicine combined with the rebuilding and rejuvenating powers of food. It promptly allays the cough, relieves pain and other distressing symptoms, insures rest and sleep, and suspends or destroys the energies of the disease germs, while its food elements restore the waste tissues, increase the red corpuscles of the blood, steady the nerves and so invigorate and strengthen the whole body of the sufferer that it throws off and eliminates every element of the disease.

Elixirs, bitters, cordials and opium mixtures afford temporary relief in many cases, but they do not cure; they merely mask the symptoms and waste valuable time; they should be avoided studiously.

The Dr. Slocum System of Treatment not only removes the cause in CONSUMPTION, but it also prevents a recurrence of the disease by so enriching and purifying the blood that its powers of resistance become so

great that the germs of the disease can not again enter the lungs or find lodgment in the vital parts of the body. This proves its value as a preventive as well as a cure.

Dr. Slocum has devoted more than

twenty-five years to the study of Consumption in all its phases. He is familiar with its every stage and symptom. By means of the microscope he has studied its germs until he is perfectly familiar with their shape and form, their habits and the surest method of destroying them. You may therefore readily understand why the Dr. Slocum System of Treatment is an infallible cure for Consumption.

If you or any one near and dear to you, or in whom you feel an interest, have any of the symptoms here described, do not delay and thus waste valuable time, but begin the Dr. Slocum System of Treatment NOW. Every day of delay adds to the seriousness of your condition.

Consumption is an aggressive, merciless disease; it never relaxes its hold on its victim. On the contrary, both day and night, it fights for the supremacy, and will always win if not checked by proper treatment.

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CALLED BACK.

Shelbyville, Ind., contains a few doctors who probably are aware that they don't know it all, if correspondence from that town to the New York Herald is reliable.

About three years ago symptoms of pulmonary consumption began to develop in Mrs. Lucy M. Campbell, a prominent resident of that place. Previous to that time she had been a particularly robust woman, with a comely face and fine figure. Her life was an active one, she being always foremost in church and charity work.

Two years ago prominent physicians who had been called in consultation told Mrs. Campbell that her left lung was entirely gone, and that a permanent cure was almost hopeless. As the days passed she became weaker and weaker, Mr. Campbell being constantly detained at home, fearing to go out of town. One day recently Mrs. Campbell was very low. She was reclining on a couch, endeavoring to secure some rest. When she felt she was sinking away. Summoning her husband, she requested him to assist her to her bed. In a few moments she was in sleep, or stupor. She remained in this comatose condition only a short time, when she awoke with a start, calling to Mr. Campbell, who was quickly at her side.

With an exclamation of joy she inquired repeatedly if he could see any change in her. He gazed into her face attentively and longingly for

some indication of a change. He noticed the eyes grow brighter, and so told her.

"Oh, I have had such peculiar sensations and experienced such strange feelings!" said Mrs. Campbell. "And I am not sick; I am well; I have been cured!" she cried.

Mr. Campbell was astounded, and the more so when his wife, suiting action to her words, arose from her bed, and going where her clothing was dressed herself, washed her hands and face, combed her hair—functions she had not performed without assistance for months.

From that hour she has been constantly improving, gaining in health and strength. When Mrs. Campbell went into her trance-like condition it was with the greatest difficulty she could breathe; when she was restored in that "twinkling of an eye" her respirations were deep and regular, and continue so. If her left lung was entirely gone, as her physicians told her, what has restored it? What has caused this wonderful transformation from death unto life; what power has snatched this woman from the grave and breathed into her a new life? The doctors do not say. They have no opinions to express; no theories to advance. That Mrs. Campbell is getting well there is no doubt. She says she is, and the nurse who has been with her for a year confirms the statement. Her greatest physical disability now is an extremely nervous condition, which seems to be gradually disappearing.

No persons other than the regular physicians have ever been called in consultation. The restoration and healing of this good woman is a deep mystery. Mrs. Campbell is now able to ride out. Her old pains of suffocation and distress have left her, her happiness being of the kind that passes the understanding of man.

OBITUARY.

Mrs. Luanda A. Tripp passed to the higher life at her home, Jan. 17th, 1899, aged 83 years, 1 month, 7 days. Advanced in thought as well as years. Mrs. Emily P. Beebe officiated at her funeral.—B.

In December my niece, Dell, a daughter of Judge Walton of Eugene City, passed to her spirit home. Her transition was predicted to my sister at Ashland by her spirit mother, before it took place.—J. Marion Gale.

Samuel Waugh, an old and highly respected citizen of Ohio, passed to the life beyond from his home at Ashley, Sunday morning, Jan. 22, in the 71st year of his age. Mr. Waugh was born in 1828 in Cumberland, Pa., but has lived in Ohio the most of his life. He has been a Spiritualist many years and was known far and wide as a most exemplary man. His funeral, which occurred on the 24th ult., was largely attended. The editor of the Light of Truth officiated.

At Enon Valley, Pa., Jan. 18, '99, Arthur B. Bradford, aged 89 years. Early in his ministry (Presbyterian) he espoused the cause of the slave. Thereafter both voice and pen, without fear or favor, were used in his behalf. For several years before decease he became a believer in the spiritual philosophy, and by contributions to magazines, etc., labored to emancipate his fellow-men from the bondage of superstition. Cremation took place at Pittsburg.—E. L. M.

The following appeared in a recent number of the London Daily Chronicle: "A remarkable story is agitating a section of society just now. A young lady of rank, who is engaged to be married to an officer serving in India, recently had her photograph taken by a leading London photographer before going out to India to be married. To her horror, when the photographs were sent home there was plainly to be seen standing behind her, in a very menacing attitude, the phantom image of her fiancé. The young lady was photographed no less than three times under apparently ordinary circumstances, but each time the same form is said to have appeared on the negative. The prospective bride has postponed her departure until inquiries can be made regarding this singular affair."

Two women are employed as track walkers on a section of the Central Pacific railroad east of Wells, Nev.



CHART SHOWING WHERE THE DAY IS OFFICIALLY BORN AND ENDS.

THE OFFICIAL DAY.

Yesterday and Tomorrow Overlap
Each When in Our Domains.

Territorial expansion has involved us in time expansion also, says the *New York World*. It is a curiously *fulfillment of the Spaniards' dream of "manana."* Today is always tomorrow in the Philippines.

This paradox of time leads to all sorts of queer consequences. The cablegrams received today are dated tomorrow. Only the breaking of the cable at Manila prevented our hearing of Dewey's victory the day before the battle was fought!

If you should start at noon today and travel westward at the rate of about 1,000 miles an hour it would still be noon in every region you passed through all the way around the world. You would catch no glimpse of night; you would see no sunset and no sunrise. Yet when you reached home again, 24 hours later, it would be tomorrow.

Proceeding in the opposite direction, you would, of course, get just the opposite result. You would gain a day, apparently. All young folks remember the clever way in which Jules Verne took advantage of this fact in one of his most entertaining stories.

The day of the month is a purely arbitrary arrangement. Nature does not define it. One day slides into another, just as yarn goes round the reel. Yet it is necessary to make the change somewhere. So we draw an arbitrary line from north to south, on the one side of which it is today and on the other tomorrow, even in places not a mile apart. Theoretically there are points where a single step would carry you from Sunday noon into the middle of Monday.

This is the so-called date line. Here all ships as they cross drop or repeat a day, throwing your diary sadly out of gear. Sailing eastward you go to bed Sunday evening, and when you rise in the morning it is still Sunday. Sailing toward the west, you find that

you have slept till Tuesday, though you got only your usual rest.

The true date line is rarely shown on maps. Roughly the course of the line is as follows: Starting at the North Pole, it passes through Bering Strait, then slants to the westward to the long north formed by the Aleutian chain of islands and give them the same day as the United States, to which they belong.

This accomplished, it returns to the one hundred and eightieth meridian and drops southward into the tropics, keeping far to the east of the Japanese group and the Philippines, until it approaches the latitude of the Fiji Islands.

As these and some neighboring groups belong to Great Britain, and do business chiefly with her Australian colonies, the date line here makes a sudden swerve eastward, so as not to embarrass the local commerce with a change of day.

When we purchased Alaska we annexed the Siberian day, which at that time cut into the American continent, though occupying a remote and desolate region. We quickly revised the date line, however, to suit our own convenience.

In the Philippines small rubies and hyacinths have been observed in roughly washed alluvial gravel and gold brought from the mountains, and there are reasons to believe that larger stones may be had; also, though no systematic search for banks of pearl shells has ever been undertaken, the close proximity of the Lulu archipelago, coupled with the facts that pearls of a very fine quality but of unknown origin are often marketed in Manila, afford reasonable ground for the surmise that the Philippines may yet become the great pearl mart of the world. Ere long, doubtless, the Philippines will have to be reckoned with as material factors in the gold production of the world, for the precious metal is both abundantly and widely distributed throughout the archipelago.

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FROM OUR FOREIGN EXCHANGES.

Translated by B. B. Kingsbury.

According to Journal Du Magnetisme the case of Mrs. Piper is exciting considerable interest in various quarters of Europe. Levant Herald, a journal published at Constantinople, La Samaine, La Fronde, Le Gaulois, have had articles upon her mediumship. M. Jules Bois in the Revue Encyclopedique Larousses, has published a very complete study of her case and the conversation between "Phinuit," her alleged control, with Mr. James Howard, is given translated into French.

Eusapia Paladino.—The same journal says that during the month of November a seance with this medium was had in the presence of Monsieur and Madame Flammarion, Monsieur and Madame Brissou, Victorien Sardou, Col. De Rochas and G. De Fontenay. The results were most satisfactory.

L'Initiation has an article on Prophecies from which the following is extracted: "It should be known that there exist two kinds of future—the determinate future, and the undetermined future; that is, the future which exists already in possibility, which is the future only for us, but which has already become a part of existing things, and the future, a blank page, which makes a part of possibilities. I am going to illustrate it by an example. I form a project of leaving for Marseilles in a week; this departure not yet realized belongs to the future, but is determined upon. I form a project of leaving for Marseilles, but yesterday I had not yet formed the project; I suppose that yesterday there had not existed any cause of preparation before determining the formation of the project; I can then say that yesterday it did not exist, its future was undetermined; at this moment nobody could have advanced that I would make the journey. The divine plan is that of the Only Cause, on which man has no action. The astral plan is that on which secondary causes are worked out, it is for this that we frequently call it the world of causes. In reality, if the astral plan is caused by the divine plan, it is itself cause for the physical plan. There are two categories of prognosticators: prophets who receive their communications from above, and only see the plates (cliques); (that is to say, very clear forms which are to happen;) and the divines, who take in the astral all that is met there pell-mell, and they relate it without any selection, confounding thus the past, present and future, and the simple images have no relation to any future event. Between the two, there are some who see the plates, distinguish them generally from images, but, counting only on their sensitiveness, and their experience are tolerably good subjects to mistake. This is the secret of the intermittent lucidity of somnambules, chiromancers, etc. All these are only the various means of entering into communication with the astral, means appropriated to various temperaments. As to prophecies of Mlle. Jouedon, many that are stated to have been made two years ago have been and are in the course of fulfillment."

FAITH, HOPE AND CHARITY.

A London weekly has given two guineas for a definition of Faith, Hope and Charity. It is as follows: Faith—Blind trust in a first page. Hope—What investors are fed upon. Charity—What some of them are likely to be brought to. That is certainly not bad, but this one is, perhaps, even better: Faith—The gift that saves mankind. Hope—The gift that cheers mankind. Charity—The gift that makes man kind.

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Don't look a gift horse in the mouth. Sell him for what you can get and let the other fellow look.

Don't be a clam. If you must be anything of that kind, be a turtle. Then you will have a little snap about you.

Don't take a bull by the horns. Take him by the tail and then you can let go without getting someone to help you.

Sir Martin Conway has left England for Bolivia, where he intends to explore the high group of the Andes containing the peaks Illimani and Illampu (or Sorate). He is accompanied by the Alpine guides Antoine Maquignaz and Louis Pellissier, who made the first ascent of Mt. St. Elias in Alaska last year with the Duke of Abruzzi.

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NEWS OF THE WEEK

The reorganization and enlargement of the army has passed from a national to a mere partisan measure.

The taxable valuation of Chicago property decreased \$34,633,127 during the eight years ending in December, 1898.

The "American," a daily at Manila, is now being regularly issued and is receiving the hearty support of the soldiers now in the Philippine Islands.

A disastrous conflagration, destroying over half a million dollars' worth of property and injuring several firemen, visited Columbus, O., on the night of Feb. 1.

The Colorado house of representatives has decided by a vote of 45 to 3 that equal suffrage in Colorado is a success and that the elective franchise should be forever extended to women.

Millionaire Monypeny of Columbus, O., was brought into court by a constable for failing to appear when subpoenaed as a witness one day last week and fined \$6.50 for contempt of court.

The Luytjes Homeopathic Pharmacy company of St. Louis has taken a step toward organizing a large homeopathic medicine trust, increasing their capital stock from \$16,000 to \$600,000.

The lower branch of the North Dakota legislature has passed the bill requiring a residence of one year before a divorce can be secured. It had previously passed the senate and will be approved by the governor.

The movement begun recently in Chicago to secure the release of Mrs. Florence Maybrick, the American woman convicted of poisoning her husband now serving a sentence in an English prison, will probably succeed.

Two officers of Admiral Dewey's fleet have concluded a tour of Luzon Island and report to the navy department fulfillment of the "Gives Intellect of 'manana.'" Today the island tomorrow in the Philippines is limited.

This paradox of time leads, N. H., sorts of queer consequence that will fold blegrams receive they come from the morrow. Qp them, paste the wrapper, and then print an address on the latter, all at a speed of from 4,000 to 5,000 per hour.

France's demand of China respecting an extension of her settlement at Shanghai which would include property of Americans, has aroused both the United States and the British governments to protest to the Chinese government against granting the concession.

Bishop Santer of Havana has announced that no Protestant clergyman can assist in the memorial services to be held over the graves of the Maine victims in the Cristobal Colon cemetery on Feb. 15. It was planned to have both Protestant and Catholic services.

Tom L. Johnson, capitalist and street railroad magnate, announces that he has determined to relinquish all his business cares and devote the rest of his life to the promulgation of the doctrines of Henry George, the single taxer, whose warmest friend Johnson was.

It is evident now that no middle course will be tolerated by the opponents of ritualism in the Church of England, and unless Salisbury and Balfour accede to their demands for the suppression of ritualistic practices by law, it is not improbable that the Tory government will be ousted.

The Rev. Myron Winslow Reed, pastor of the Broadway Temple, and at different times pastor of the Olivet

Congregational church, Milwaukee, the First Presbyterian church of Indianapolis, and other churches in the east and south, died at St. Joseph's hospital, Denver, Jan. 30, after a protracted illness due to a general breaking down of the system.

Great Britain is willing to abrogate the prohibitory clause in the Clayton-Bulwer treaty and desires that the United States shall construct the Nicaragua canal. Further, she is willing that this country shall control the waterway when finished, on the conditions that the United States guarantees the neutrality of the canal, and conserves British interests in it.

An investigation is being made of the causes of the death of William Nagengast, aged 11, which occurred at Cleveland last week. The lad was vaccinated at a free dispensary on Jan. 4. On Thursday he called to see the physician. His arm was terribly swollen. That night he was attacked with symptoms of tetanus, or lock-jaw, and died the next morning in terrible agony. Three physicians attended him at the last, but could do nothing for him.

G. N. Kinkead, an alleged "trumpet" medium, was tried before a Cleveland police judge last week on a charge of disorderly conduct. At the conclusion of the testimony Judge Fiedler briefly reviewed the case. He said that both Kinkead and Wiemar were arrested for creating a disturbance. "The evidence does not show conclusively that either one of these men were fighting," said he, "but I am convinced that Kinkead is an imposter. The evidence shows to my mind clearly that Kinkead was talking through the trumpet when persons present were told a spirit was talking. The testimony of two witnesses is positive on that point, and if any further evidence is needed we have only to examine Kinkead's lower lip, which was cut by a sharp circular instrument, undoubtedly the mouthpiece of the trumpet. Both the defendants are discharged."

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